This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Family Prayers.

Preface by the
Rev.d Dr Corimer.

600102295P

THE CHRISTIAN'S

VOICE OF DEVOTION,

A MANUAL OF PRAYER

FOR

FAMILY AND PRIVATE WORSHIP.

WITH A PREFACE BY THE

REV. JOHN G. LORIMER, D.D.
FREE ST. DAVID'S CHURCH, GLASGOW,
Author of "The Old Orthodox Faith," "Manual of Presbytery," &c. &c.

NEW EDITION, ENLARGED.

GLASGOW AND LONDON: W. R. M'PHUN,
Publisher to His Royal Highness the Prince Consort.
1858.

35. d. 20.

BIBLIOTHECA BODLEIANA

CONTENTS.

	PAGE
Introductory Observations on Family Prayer .	3
The Lord's Prayer	39
Prayer	41

FAMILY PRAYERS.

First Week.

Sabbath Morning .	Rev. Matthew Henry .	50
Sabbath Evening .	Rev. Matthew Henry .	53
Monday Morning .	Rev. J. Bea. .	57
Monday Evening .	Rev. J. Bean	6[illegible]
Tuesday Morning .	Rev. T. C[illegible] .	64
Tuesday Evening .	E[illegible]. I. C	68
Wednesday Morning .	Whole Du[illegible]	72
Wednesday Evening .	Jeremy Taylor . .	74
Thursday Morning .	Rev. H. Venn . .	77
Thursday Evening .	Rev. H. Venn . .	81
Friday Morning .	Rev. Nathaniel Spinckes	84
Friday Evening .	Rev. Richard Baxter .	87
Saturday Morning .	Dr Morison . .	90
Saturday Evening .	Dr Morison . .	93

Second Week.

		PAGE
SABBATH MORNING .	Rev. Alexander Whyte	96
SABBATH EVENING .	Rev. Alexander Whyte	102
MONDAY MORNING .	Altar of Incense . .	107
MONDAY EVENING .	Altar of Incense . .	110
TUESDAY MORNING .	Rev. T. Rogers . .	113
TUESDAY EVENING .	Rev. T. Rogers . .	116
WEDNESDAY MORNING .	Rev. Richard Baxter .	119
WEDNESDAY EVENING .	Rev. T. Cotterill .	122
THURSDAY MORNING .	Rev. T. Cotterill .	126
THURSDAY EVENING .	Rev. T. Cotterill .	130
FRIDAY MORNING .	Rev. Principal Dewar	133
FRIDAY EVENING . .	Rev. J. Williams .	137
SATURDAY MORNING .	Robert Nelson, Esq. .	140
SATURDAY EVENING .	Rev. Augustus M. Toplady	144

Third Week.

SABBATH MORNING .	Altar of Incense . .	148
SABBATH EVENING .	Altar of Incense . .	151
MONDAY MORNING .	Rev. J. Bean . .	154
MONDAY EVENING .	Rev. Edward Bickersteth	158
TUESDAY MORNING .	Rev. T. Cotterill .	160
TUESDAY EVENING .	Book of Common Prayer	164
WEDNESDAY MORNING .	Rev. Benjamin Jenks .	167
WEDNESDAY EVENING .	Rev. Benjamin Jenks .	171
THURSDAY MORNING .	Rev. W. Jay . .	176
THURSDAY EVENING .	Rev. W. Jay . .	179
FRIDAY MORNING . .	Rev. Principal Dewar	182
FRIDAY EVENING . .	Rev. Principal Dewar	186
SATURDAY MORNING .	Jeremy Taylor . .	189
SATURDAY EVENING .	Rev. J. Bean . .	191

Fourth Week.

		PAGE
SABBATH MORNING .	Rev. T. Cotterill .	195
SABBATH EVENING .	Rev. T. Cotterill .	199
MONDAY MORNING .	Bishop Wilson . .	202
MONDAY EVENING .	Book of Common Prayer	205
TUESDAY MORNING .	Rev. Edward Bickersteth	208
TUESDAY EVENING .	Archbishop Leighton .	211
WEDNESDAY MORNING .	Rev. J. Williams .	215
WEDNESDAY EVENING .	Rev. Principal Dewar	218
THURSDAY MORNING .	Altar of Incense . .	222
THURSDAY EVENING .	Rev. Augustus M. Toplady	225
FRIDAY MORNING . .	Rev. J. Bean . .	227
FRIDAY EVENING . .	Rev. J. Bean . .	230
SATURDAY MORNING .	Rev. John Kettlewell .	233
SATURDAY EVENING .	Rev. J. Swete . .	236

Fifth Week.

SABBATH MORNING .	Rev. Edward Bickersteth	240
SABBATH EVENING .	Bishop Andrews . .	242
MONDAY MORNING .	Rev. T. Cotterill . .	246
MONDAY EVENING .	Rev. T. Cotterill . .	249
TUESDAY MORNING .	Rev. J. Smith . .	252
TUESDAY EVENING .	Rev. W. May . .	256
WEDNESDAY MORNING .	Rev. T. Cotterill . .	261
WEDNESDAY EVENING .	Rev. T. Cotterill . .	264
THURSDAY MORNING .	Rev. J. Bean . .	268
THURSDAY EVENING .	Rev. J. Bean . .	271
FRIDAY MORNING . .	Rev. Thomas Scott .	274
FRIDAY EVENING . .	Rev. Thomas Scott .	277
SATURDAY MORNING .	Rev. J. Smith . .	280
SATURDAY EVENING .	Rev. J. Smith . .	283

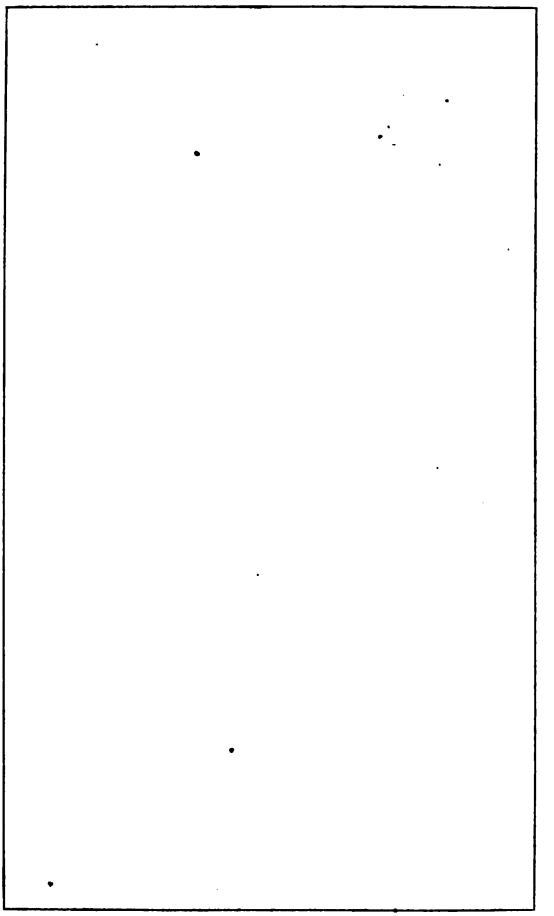
Sixth Week.

		PAGE
SABBATH MORNING .	Rev. J. Bean . .	288
SABBATH EVENING .	Rev. J. Bean . .	292
MONDAY MORNING .	Dr Doddridge . .	295
MONDAY EVENING .	Practice of Piety. .	297
TUESDAY MORNING .	Rev. Edward Bickersteth	299
TUESDAY EVENING .	Rev. J. Smith . .	303
WEDNESDAY MORNING .	Book of Family Worship	307
WEDNESDAY EVENING .	Book of Family Worship	312
THURSDAY MORNING .	Book of Family Worship	316
THURSDAY EVENING .	Book of Family Worship	318
FRIDAY MORNING . .	Rev. T. Cotterill . .	322
FRIDAY EVENING . .	Rev. T. Cotterill . .	326
SATURDAY MORNING .	Practice of Piety .	329
SATURDAY EVENING .	Rev. John Willison .	332

OCCASIONAL PRAYERS.

NEW YEAR'S DAY . .	Book of Family Worship	337
A PRAYER FOR THE CONVERSION OF THE JEWS		341
SELF-DEDICATION TO THE SERVICE OF GOD .	Rev. Dr Doddridge .	344
FOR THE SPIRIT OF PRAYER	Bishop Jeremy Taylor	351
PREPARATORY TO THE LORD'S SUPPER . . .	Rev. Edward Bickersteth	354
BEFORE THE COMMUNION	Rev. Matthew Henry .	354
AFTER THE COMMUNION	Jean la Placette . .	360
FOR THE LOVE OF GOD .	Thomas à Kempis .	364
FOR THE LOVE OF OUR NEIGHBOUR . .	Rev. Benjamin Jenks .	366
FOR REPENTANCE . .	Rev. Benjamin Jenks .	368
FOR PARDON OF SINS .	Rev. John Kettlewell .	370
FOR A FAMILY INVOLVED IN TEMPORAL DIFFICULTIES	Rev. T. Rogers . .	371
PREPARATION FOR DEATH	Rev. Nathaniel Spinckes	384
THE CHRISTIAN'S PRAYER IN THE PROSPECT OF DEATH	Rev. Dr Doddridge .	385

For the Ministers of Christ . . .	Rev. Edward Bickersteth	376
Prayer for Unity among Christians . .	Rev. Edward Bickersteth	377
For Absent Members of a Family . . .	Mercy Seat . .	378
For Devotion in Prayer	Whole Duty of Man .	379
For Peace of Mind and Spiritual Comfort.	Rev. John Kettlewell.	380
For Direction in Prayer	Rev. Henry Grove .	381



INTRODUCTORY OBSERVATIONS

ON

FAMILY WORSHIP.

I HAVE been requested by the publisher to introduce the following work with a few observations; and as the object is good, and the result may, with the Divine blessing, be salutary, and as it is intended, by the cheapness of the form, to reach classes of the community which have not hitherto enjoyed the assistance which such a publication supplies, I gladly comply with the call.

Much, alas! as it is to be feared, Family Worship is neglected by many professed

Christians, there can be no question regarding its obligation and advantages. Most, indeed, in words acknowledge these. Whether we turn to reason, scripture, or experience, we find a clear and strong and united testimony in behalf of family religion. Does the reader need to be reminded, that true religion, unlike the false systems of man, is all-pervading—that it penetrates not some but all the relations in which man can stand—the individual, domestic, and social—the public as well as the private? All who believe that there is a God, must confess that he should be acknowledged; but if he is to be acknowledged by individuals, for the same or similar reasons it becomes men to acknowledge him in their families. The relationship of families is a special one, and cannot be suitably recognised by the homage paid by

an individual. The family, therefore, must worship God. This becomes more evident when it is remembered that a family stands in a particular relationship to God —that the members of the family stand in a special relationship to each other, and that the head of the house stands in a special relationship to the members of the family, and to the world. The peopling of the earth by generations of successive families, instead of by continual creations at the full-grown estate of man, is not an accidental circumstance. It is the arrangement of infinite wisdom and goodness. God is the source of all the happiness of families, and is well entitled to all their homage. Moreover, families from their very nature—the proximity in point of place, and affection of the members—have special opportunities and advantages for

worshipping the Great Father of all. Then the relationship between the members —common mercies in which they have shared —common sins to be confessed—common afflictions to be sanctified—common blessings, temporal and spiritual, to be sought, demand the acknowledgment of Family Worship. Indeed in no other way can these be suitably recognised. Next, the head of a house is, from his very station, armed with a degree of authority over the members, and owes them particular duties, such as defence, support, and instruction; but how can these requirements of his headship be met or fulfilled without such a mutual acknowledgment of God as Family Worship involves? Besides, the whole population of the world is made up of families, and the separate parts are bound to aim at the general good of the whole, and

how can this be so well attained as by the culture and diffusion of the social virtues; and what again can be a better soil for these than the daily sacrifices of the family altar? So strongly have these considerations of nature and reason been felt, that in all ages even the heathen have confessed their truth, and had their household gods, as well as their gods of cities and nations. If we turn to Scripture, we find that the word of God moves in perfect harmony with the views which have been presented. There may not be any injunction in as many words to worship God in our families, just as there is no express command for secret prayer, and many other undoubted duties. The Bible is more a book of principles, than detailed rules. Family Worship cannot be observed by all in precisely the same way; and hence the Divine Wisdom of ra-

ther entrusting the care of it to the conscience, than to any rigid prescription. But the Scriptures recognise principles and give forth precepts, and furnish examples which evidently take for granted and imply Family Worship. We are exhorted to "pray always," and "every where," and "in every thing;" and is it possible to obey these general directions without family prayer? The Lord's Prayer is a family prayer. It was first given to the members of Christ's family—a distinction is drawn between secret and social prayer. It is said "*Our* Father"—"give *us*"—"lead *us*"—implying that more than one is present. It is also a daily prayer—"give us our *daily* bread"—and social daily prayer, for the most part, cannot be observed but in a family. Then we have Scripture example. As soon as Noah was delivered from the ark, he and

his family, before providing for their own accommodation, built an altar to Jehovah, and offered up family sacrifices. So of Abraham and his family; besides he is specially commended for the care which he bestowed upon the religious instruction of his household. Moses enjoins the people of Israel to study the statutes and commandments of the Lord, not only for themselves, but to teach them diligently to their children, when they lie down and when they rise up—in other words, morning and evening. Joshua resolves for his house, as well as himself, that he will serve the Lord. Job, David, Daniel, and Cornelius, might all be quoted, as exemplifying the same duty—but it is unnecessary; let me only remark, that while Jehovah is said to prefer "the gates of Zion," in other words, the exercises of public worship, he is said

to "love the dwellings of Jacob," the exercises of domestic religion,—that it is declared by one prophet, God will pour out his displeasure upon the heathen that have not known him, and "upon the families that call not upon his name," implying that there *are* families which do honour him as families,—and by another prophet, that when the Jewish people are restored to the Lord, one of the most glorious periods of Scripture prophecy, they are to mourn, not merely as individuals, but as families.

Is it necessary to speak of the advantages of family religion as attested by experience? These advantages are important to the heads of families,—to the members under their care,—and to the general interests of Christianity in the world. How is Family Worship fitted to draw forth the respect, affection, and submission of

the members of a household towards its head, and to draw down the divine blessing upon his temporal affairs? The virtues which family religion cultivates conduce to outward prosperity, and God, we know, has said, He will honour those who honour Him. Besides, how does Family Worship tend to restrain excess of every kind, to preserve alive upon the mind of the master of the family a sense of the divine presence, to comfort him amid family duties and difficulties, and to cherish dispositions of kindness and love to all the members of his house? What father of a family would not feel the check of regular and recurring Family Worship upon profane swearing or dishonest dealings, or the harsh treatment of domestics? To the members of the household, again, how beneficial the influence of domestic worship. How will praise,

and reading the word of God, and prayer, insensibly teach children and servants the great truths and duties of religion—lead them to prayer for themselves—affectionately attach them to parents and masters—restrain from many sins and temptations—fit for the discharge of active duty, and, in short, make them a blessing, instead of a source of contamination and mischief, not only to those in the house, but to the families around. The claims of family religion, then, are supported by the most powerful motives—by a regard to divine authority—by the tie of natural relationship—by the call of natural affection—by the argument of self-interest. There is yet another consideration—the claims of public usefulness, in other words, the influence of Family Worship in reviving and forwarding the general interests of religion, and so the

welfare of the Church of Christ, and of the nation to which we have the happiness to belong. Churches and nations are all composed of families, and just according to the moral and religious state of families, will be the condition of churches and nations. Now, Family Worship keeps up and transmits religion from generation to generation. It prepares individuals better to profit by the public ordinances of the sanctuary, making them intelligent and impressible; yea, providing for a blessing on the word by previous prayer: and then how does it gladden and enrich the nation? Nations are the creatures of God, as well as families, and he delights in grace to work through these great relationships of nature. We lie under inexpressible obligations to God for our national privileges, civil and religious, and are bound to seek the good

of our land; but how can we better do so than by cultivating and exemplifying that domestic devotion which is one of the best protectors against social vice, and one of the best ministers of social virtue, and also multiplying the number of those faithful intercessors, for whose sakes a guilty city or nation may be spared even in the eleventh hour of its crime?

These things are no speculations. The *advantages* of Family Worship are proclaimed by facts. How often has the recollection of domestic devotion and parental example operated as a shield in the season of temptation, and led the erring youth to consider and retrace his steps? How often have servants been indebted for their first saving impressions to the edifying instruction and example of pious families? and who can doubt, on the other hand, that

the irreligion and profligacy of children may often be traced to the neglect of domestic worship, and that the seduction, intemperance, and ruin of thousands of servants, both male and female, may with equal truth be ascribed to the absence of family religion, and the pernicious example set before them, in the houses in which their lot happened to be cast at an early period of life? Who can doubt that the crime which is the reproach of our land—the disobedience to parents, the self-will, the licentiousness, the violence, over which the patriot and the Christian mourn, flow forth from the irreligious families where the domestic altar is unknown? and who can question if the solemn reading of the word of God, accompanied with earnest prayer and warm-hearted praise, were universally introduced into the families of our

land, and regularly maintained, that, under the blessing of the Holy Spirit, many vices would ere long disappear, and the Christianity of the country assume a new and beautiful aspect. Instances are on record of irreligious men of the world being brought to repentance and the acknowledgment of the truth by over-hearing the family devotions of poor Christian neighbours; of slaves thus instructing their proprietors; of apprentices being converted to God from being present at their master's family altar, and in their turn stirring up their master when he is in danger of abandoning the duty. There are instances, too, of criminals not only deeply deploring their contempt of family religion, and attributing to it their ignominious end, but also of their being deeply shaken in their course of iniquity by coming accidentally

into contact with the devotions of a God-fearing family. Such was the case with two of the young men who suffered death for public rioting and robbery on the streets of Edinburgh on New-year's-day, 1812. It is recorded, that on coming to Glasgow for concealment, they happened to lodge in a family where one evening the worship of God was observed, and that they were so much impressed with the exercise that they were driven to the inquiring whether there be a God and a world to come? and though they at this time decided in the negative, as they afterwards acknowledged, solely because they wished it so, yet mark the power of Family Worship even upon minds fresh from crime: convictions were awakened, anxieties called forth; and though for a season these were overborne by wilful infidelity, they recurred, and, in the judg-

ment of several of the ablest ministers of Edinburgh, who attended the young men in their last days, with such effect as to give favourable hopes respecting their change of character.

But why confine the reader's attention to individual cases of good; why not appeal to the influence of Family Worship, with kindred exercises, upon the character of communities and nations? It is well known that in the history of the Church of Scotland, especially the earlier periods, few duties were more earnestly and frequently pressed upon the attention of her people than those of Family Worship. Besides the standards, repeated are the acts of the General Assembly and Church Courts, calling to diligence in this matter; giving directions how to observe the duty, and, where disregarded, suggesting a suit-

able discipline for the negligent. At a very early season it was made part of the duty of ministers and elders, to see that the worship of God, every morning and evening, and the catechising of children and servants, be set up in every family in their respective parishes and districts. And what was the fruit of these and similar exertions of religious duty? Did the people under them, as some imagine, become poor ignorant fanatics—contracted in their views —rebellious in their spirit—unfit for the business of life? No; they became eminently the reverse. One historian, Kirkton, speaking of the first Reformation, declares, that such were the labours of the ministers, under the blessing of God, "that within ten years after Popery was discharged in Scotland, there was not, in all the country, ten persons of quality to be

found who did not profess the true Reformed religion, and so it was among the commons in proportion." Livingstone, in his Memoirs, speaks of fifty persons of high rank making a profession of the true doctrine; and a modern writer, highly prejudiced against the Church of Scotland, says of her earlier periods, that "all the nobility of Scotland, except a few, almost all the gentry or barons, the most even of the king's state officers, together with the wealthiest men in the burghs, and the great bulk of the common people were decided in their affection for the evangelical doctrines preached by the Presbyterian clergy," and that the Romish faith was maintained only by four or five leading noblemen and their dependents. This was the state of things not many years from the beginning of the Reformation; and what does it show

but the amazing zeal and power of the Church, and as these were not founded on ignorance or superstition, so that the result must have been owing to the faithful use of the word of God, and those measures which it suggests? The very army, which the defence of their religious liberties afterwards constrained the people to raise, was marked with a character which never had been beheld in armies before. Intemperance, swearing, and obscenity were unknown. The voice of family devotion mingled with the sound of arms. So far from there being any inconsistency between the strictest attention to the duties of family religion, and an enlightened regard to all the great interests of life, the period,—the middle of the seventeenth century,—when the acts of the General Assembly refer most fully to the obligations

of Family Worship, is the very period when the Church was acting the part of the great civilizer, as well as religious instructor of the country; when she was one day collecting for the building of bridges or harbours, the next for the redemption of British sailors from Turkish slavery, a third for educational purposes at home, a fourth for persecuted Protestants abroad. The period of greatest family religion in Scotland, was the period when the warmest loyalty was blended with the most resolute courage, and the most extraordinary sacrifices for civil, but above all for religious freedom. Are these the qualities of ignorant and narrow-minded men? And yet, this was the character to which religion and its exercises formed the great mass of a nation, in a comparatively brief space of time. At a later day, good Mat-

thew Henry, in his account of his friend, Dr Benyon, who sojourned in Glasgow in 1703, says, "He observed, to his great satisfaction, that all the while he was in Glasgow, though he lay in a public inn, he never saw any drunk, nor heard any swear; nay, he observed that in all the inns of the road to that part of Scotland where he lay, though some of them mean, *they had Family Worship performed morning and evening*, from which, and other remarks made in that journey, he inferred that practical religion doth not depend on worldly wealth, for where he had seen the marks of poverty, there he had seen withal the marks of piety." Here we see that not only the large towns, such as Glasgow, but the very inns bore their part in the Family Worship of God. Though, doubtless, a considerable share of the piety which had

set up this Family Worship, and which, in its turn, was nourished by it, had disappeared seventy years afterwards, yet the form was still general, and, we trust, not a little of the power; showing at least how prevailing the spirit had been at an earlier date. A near relative, afterwards an eminent minister of the Church of Scotland, but a youth in 1770, remembered well the solitude of the streets of Glasgow, on the sabbath evening, broken only by the voice of family praise, when called, by the illness of a relation, to go abroad for medical aid. Whitfield was struck with the voice of psalms, issuing from almost every house, in passing down the High Street, on a Sabbath morning, in the middle of last century. Similar testimonies of the same period, not only as to Glasgow, but other considerable towns in Scotland, I have re-

peatedly heard from intelligent witnesses. And were our countrymen the worse for thus honouring God? or have their posterity improved greatly by the change which, in this respect, too many, alas, have undergone? Our country may be far superior to what it was in arts and sciences, in wealth and outward accommodations, but is it superior in its moral character? Are the intelligence, and worth, and happiness of its families greater than they were when Family Worship was the order of the day? Are the same class of men as well instructed, and generous, and self-denied, and courageous in the maintenance of the truest liberty as their fathers were, when the whole public revenue of Scotland did not exceed £75,000 a-year? Is it not rather the case that, with departing family piety, sound education, and good order, and true benev-

olence, and filial love, and all the domestic and social virtues have been sadly deteriorated? I might appeal to other quarters for the proof of the same doctrine, and show that it was when the Non-conformists of England, and the descendants of the pilgrim Fathers of New England were most distinguished for the exercises of family devotion, they were also most distinguished for high intellectual and moral qualities, and that, just as they sunk in the one, did they lose the other: but I must not enlarge; let me only remind the reader that the Protestant Church of France is an interesting example of the advantage and power of Family Worship. When, by the revocation of the edict of Nantes, that noble Church was persecuted well nigh unto death, and all her ministers, and a million of her best people were com-

pelled to leave their native country, and public worship was forbidden, how did survivors, for many years, keep up the spirit of religion? It was by Family Worship, restricted as, in some respects, even that was. The exiled pastors exhorted their scattered, impoverished, and oppressed flocks in such terms as these, "Keep carefully your books of piety and devotion, and read them with singular diligence and attention;—above all, keep, as your most precious jewels, the most holy bible, and suffer every thing rather than your bibles to be snatched away from you. Read them daily, and with the greatest devotion. If you can, at any time, meet together secretly by night in the retirements of your houses, let it be for the reading of God's word and of good books, capable of instructing you; but, above all, for prayer. Family duties,

family prayer hath been either neglected or very negligently performed. That you may turn away God's wrath from you, set upon the religious performance of these religious duties; let them be frequent, prolonged and with greater fervency." These counsels were given shortly after 1685, and were so far attended to that, eighty years afterwards, an intelligent writer, Job Orton, records—"The poor persecuted Protestants are extremely diligent in the duty of Family Worship, and this preserves a remnant, a seed among them, which, I doubt not, will appear abundantly when the time to favour Zion, even the set time, is come. Nothing will be so likely to prevent our land becoming like theirs as Family Worship." If the domestic altar thus proved so useful in the dark days of persecution, surely it will not be useless in the days of

outward peace and prosperity. Who can tell but that, if faithful in offering its sacrifices, the Spirit of God may descend and make the men of the present as distinguished, for every private and public virtue, as the men of former generations.

It is one of the gratifying signs of the times that there is a large and growing demand for works of a devotional character. There are scarcely any which have been published of late years, that have not met with a wide circulation. Still a large class of society has not been reached, and it is hoped the present publication may find its way to them. While the call for books of private, and especially, family devotion, is to be hailed as a symptom of religious revival, the sign of a felt want which it is most desirable should be supplied by works of an unexceptionable character, there is,

at the same time, a danger of ministering to religious formality, one of the besetting sins of our nature and age. When the great spiritual Adversary can no longer prevent men becoming concerned about religion, his next effort is to make them formalists, and so neutralize their concern and deceive them. Hence it becomes well-disposed families to be on their guard—not to rest in the forms with which they are supplied, but to use them as helps—never imagining that the mere observance of them, however regular, will make them truly religious, but that their only safety lies in a cordial reception and steadfast maintenance of the great truths which the prayers present, and a life of unwearied faith on the Son of God, and good works, flowing from dependence on him, and upheld by the Holy Spirit.

The better to guard against the evils to which even what is in itself good stands exposed, and also to secure the full advantages of family worship, I beg to extract a few sentences from the "Directions for Family Worship, approved by the General Assembly in 1647," subsequently ratified by repeated Acts, and usually bound up with the Confession of Faith.

"The ordinary duties comprehended under the exercise of piety, which should be in families, when they are convened to that effect, are these: first, prayer and praises performed with a special reference, as well as to the public condition of the kirk of God and this kingdom, as to the present case of the family, and every member thereof. Next, reading of the scriptures, with catechizing in a plain way, that the understandings of the simpler may be the

better enabled to profit under the public ordinances, and they made more capable to understand the scriptures when they are read; together with godly conferences tending to the edification of all the members in the most holy faith: as also admonition and rebuke, upon just reasons, from those who have authority in the family.

"The head of the family is to take care that none of the family withdraw himself from any part of family worship: and, seeing the ordinary performance of all the parts of family worship belongeth properly to the head of the family, the minister is to stir up such as are lazy, and train up such as are weak, to a fitness to these exercises.

"On the Lord's day, after every one of the family apart, and the whole family together, have sought the Lord (in whose

hands the preparation of men's hearts are), to fit them for the public worship, and to bless to them the public ordinances, the master of the family ought to take care that all within his charge repair to the public worship, that he and they may join with the rest of the congregation: and the public worship being finished, after prayer, he should take an account what they have heard; and thereafter, to spend the rest of the time which they may spare in catechizing, and in spiritual conferences upon the word of God: or else (going apart) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and increase their communion with God: that so the profit which they found in the public ordinances may be cherished and promoved, and they more edified unto eternal life.

"So many as can conceive prayer, ought to make use of that gift of God; albeit those who are rude and weaker may begin at a set form of prayer, but so as they be not sluggish in stirring up in themselves (according to their daily necessities) the spirit of prayer, which is given to all the children of God in some measure: to which effect they ought to be more fervent and frequent in secret prayer to God, for enabling of their hearts to conceive, and their tongues to express, convenient desires to God for their family.* And, in the mean time, for their greater encouragement, let

* Even in families where the extemporaneous prayer is practised, it may not be unsuitable to have forms, which may be used when the head of the house is absent or unwell, or when there is no one present who can, with propriety, conduct the service. Thus there will be no occasion ever to intermit the duty.

these materials of prayer be meditated upon, and made use of as followeth:—

"'Let them confess to God how unworthy they are to come into his presence, and how unfit to worship his Majesty; and therefore earnestly ask of God the spirit of prayer.

"'They are to confess their sins, and the sins of the family; accusing, judging, and condemning themselves for them, till they bring their souls to some measure of true humiliation.

"'They are to pour out their souls to God, in the name of Christ, by the Spirit, for forgiveness of sins; for grace to repent, to believe, and to live soberly, righteously, and godly; and that they may serve God with joy and delight, walking before him.

"'They are to give thanks to God for his many mercies to his people, and to

themselves, and especially for his love in Christ, and for the light of the gospel.

"'They are to pray for such particular benefits, spiritual and temporal, as they stand in need of for the time, (whether it be morning or evening,) as anent health or sickness, prosperity or adversity.

"'They ought to pray for the Kirk of Christ in general, for all the reformed kirks, and for this kirk in particular, and for all that suffer for the name of Christ; for all our superiors, the king's majesty, the queen, and their children; for the magistrates, ministers, and whole body of the congregation whereof they are members, as well for their neighbours absent in their lawful affairs, as for those that are at home.

"'The prayer may be closed with an earnest desire that God may be glorified in

the coming of the kingdom of his Son, and in doing of his will, and with assurance that themselves are accepted, and what they have asked according to his will shall be done.'

"These exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly business or hindrances, notwithstanding the mockings of atheists and profane men; in respect of the great mercies of God to this land, and of his severe corrections wherewith lately he hath exercised us."

I shall not detain the reader farther than to remark, that if it may be said of a duty so urgent, and permanent, and universally binding as Family Worship, that at one season it is more peculiarly called for than another, we may safely hold the present to be that season. When we think of the open

infidelity which is ever and anon presenting itself, the loose religious notions which prevail, the speedy independence of parental authority to which so many children almost necessarily attain, the divisions which rend the church of Christ, the popish tendencies of a luxurious age, the multitude of undertakings of Christian usefulness which are in operation, both at home and abroad—when these things are considered, every intelligent Christian must see that there is a peculiar call for the instructing, restraining, hallowing, healing, prayerful influence of the domestic altar; especially that there is a loud call to honour the Holy Spirit, the Author of light, and faith, and love, and union, and spiritual success.

I have only farther to add that the following series of prayers was selected and

arranged, not by me, but by another person, and that I have made no change upon the work, with the exception of once or twice altering an ambiguous expression. The names of the authors, I should think, are a sufficient security for their excellence. I have added a distinct form of prayer for the Conversion of God's ancient people the Jews, an object which is daily and justly drawing more and more the attention of the Christian Church, and on the success of which the most glorious prospects for Christianity are suspended. With some abridgment and additions, it is taken from the Records of the London Society for promoting the Conversion of the Jews, in 1811.

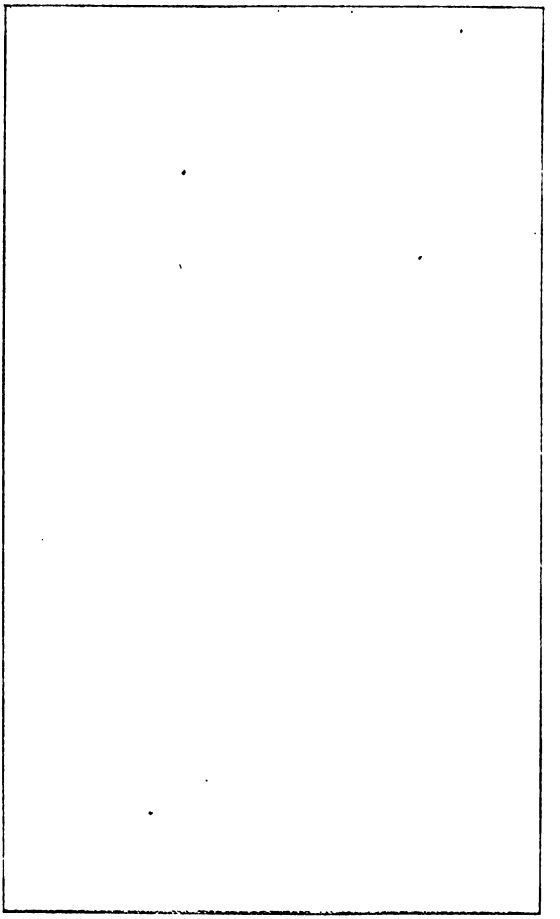
I have much pleasure in commending the work, and those who shall use it, to the care and blessing of the Great Hearer and

Answerer of Prayer. May it be the means of establishing His worship in many families in which it has hitherto been neglected, and so of promoting the temporal and spiritual good of a multitude of souls, long after the hand which traces these lines is mouldering in the dust.

JOHN G. LORIMER.

The Lord's Prayer.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.



PRAYER.

WHAT various hinderances we meet
In coming to a mercy-seat!
Yet who that knows the worth of prayer,
But wishes to be often there.

Restraining prayer, we cease to fight;
Prayer makes the Christian's armour bright;
And Satan trembles when he sees
The weakest saint upon his knees.

PRAYER was appointed to convey
The blessings God designs to give:
Long as they live should Christians pray;
For only while they pray they live.

The Christian's heart his prayer indites;
He speaks as prompted from within:
The Spirit his petition writes;
And Christ receives and gives it in.

And wilt thou in dead silence lie,
When Christ stands waiting for thy prayer?
My soul, thou hast a friend on high:
Arise, and try thy interest there.

If pain afflict or wrongs oppress;
If cares distract, or fears dismay;
If guilt deject; if sin distress;
The remedy's before thee: Pray.

'Tis prayer supports the soul that's weak;
Though thought be broken, language lame—
Pray: if thou canst, or canst not, speak:
But pray with faith in Jesu's name.

Depend on him; thou canst not fail:
Make all thy wants and wishes known:
Fear not; His merits must prevail:
Ask what thou wilt, it shall be done.

PRAYER is the soul's sincere desire,
Uttered, or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;

Prayer, the sublimest strains that reach,
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watch-word at the gates of death;
He enters heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry, "Behold, he prays!"

The saints in prayer appear as one,
In word, in deed, and mind;
While with the Father, and the Son,
Sweet fellowship they find.

Nor prayer is made on earth alone;
The Holy Spirit pleads,
And Jesus, on the Eternal throne,
For mourners intercedes.

O Thou, by whom we come to God,
The life, the truth, the way!
The path of prayer thyself hast trod;
Lord, teach us how to pray!

MORNING HYMN.

AWAKE, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and early rise
To pay thy morning sacrifice.

Redeem thy misspent moments past,
And live this day as if the last;
Thy talents to improve take care;
For the great day thyself prepare.

Let all thy converse be sincere,
Thy conscience as the noon-day clear;
For God's all-seeing eye surveys
Thy secret thoughts, thy works and ways.

Wake, and lift up thyself, my heart,
And with the angels bear thy part;
Who all night long unwearied sing,
High glory to the eternal King!

EVENING HYMN.

GLORY to thee, my God, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Beneath thy own almighty wings!

Forgive me, Lord, for thy dear Son,
The ill that I this day have done;
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the awful day.

O let my soul on Thee repose!
And may sweet sleep mine eyelids close:
Sleep that shall me more vig'rous make,
To serve my God when I awake.

If in the night I sleepless lie,
My soul with heavenly thoughts supply;
Let no ill dreams disturb my rest,
No powers of darkness me molest.

THE

CHRISTIAN'S

VOICE OF DEVOTION.

First Week.

SABBATH MORNING.

We keep this day holy to the honour of thee, O God the Father Almighty, the maker of heaven and earth, in remembrance of the work of creation, that work of wonder, in which thou madest all things out of nothing, by the word of thy power, and all very good; and they continue to this day according to their ordinance, for all are thy servants. Thou art worthy to receive blessing, and honour, and glory, and power, for thou hast created all things, and for thy pleasure they are and were created. O thou who at first didst command the light to shine out of darkness, who saidst on the first day of the week, Let there be light,

and there was light; we pray thee shine this day into our hearts, to give us more and more of the light of the knowledge of thy glory; so let us be thy workmanship, created in Christ Jesus unto good works.

We also sanctify this day to the honour of our Lord Jesus Christ, thy only begotten Son, and our exalted Redeemer, in remembrance of his resurrection from the dead on the first day of the week, by which he was declared to be the Son of God with power. We bless thee, that having laid down his life to make atonement for sin, he rose again for our justification, that he might bring in an everlasting righteousness; that the stone which the builders refused is become the head of the corner; this is the Lord's doing, and wonderful in our eyes. We bless thee that he is risen from the dead, as the first-fruits of them that slept, that he might be the resurrection and the life to us. And we pray, that while we are celebrating the memorial of that great event with joy and triumph, we may experience in our souls the power and virtue of his resurrection: that we may rise from the death of sin, to the life of righteousness; from the dust of this world, to a holy, heavenly, spiritual, and divine life.

We likewise sanctify this day to the honour of the eternal Spirit, that blessed Spirit of grace, the Comforter, rejoicing at the remem-

brance of the descent of the Spirit upon the Apostles on the day of Pentecost, the first day of the week likewise. We bless thee, that when Jesus was glorified, the Holy Ghost was given to supply the want of his bodily presence, to carry on his undertaking, and to prepare for his second coming; and that we have a promise that he shall abide with us for ever. And we pray that the Spirit of him who raised up Jesus from the dead, may dwell and rule in every one of us, to make us partakers of a new and divine nature. Come, O blessed Spirit of grace, and breathe upon our hearts, that they may live; and be in us a Spirit of faith, and love, and holiness.

O God, we bless thee for the great gospel record, that thou hast given to us eternal life, and this life in thy Son. Lord, we receive it as worthy of all acceptation, we venture our immortal souls upon it, and by it are encouraged to come to thee, imploring an interest in the Mediation of thy Son. O may we be effectually called into fellowship with him, and by faith be united to him, so that Christ may live in us, and we may through him have eternal life. We bless thee for the new covenant made with us in Jesus Christ. Lord, we fly for refuge to it, we take hold of it as the hope set before us. O receive us graciously in the bonds of this covenant.

We pray thee, for Christ's sake, to forgive

all our sins, known and unknown, in thought, word, and deed; through him may we be acquitted of all guilt. O let there be no cloud to interpose between us and our God, and to intercept our communion with him; let our iniquity be taken away and our sins covered.

Let grace be with all those who love the Lord Jesus Christ in sincerity. In the chariot of the everlasting gospel, let the great Redeemer ride forth triumphantly, conquering and to conquer; and let every thought be brought into obedience to him. Let many believe the report of the Gospel, many sinners be converted, and the members of thy church built up in faith, holiness, and comfort unto salvation. Now the Lord of peace give us peace alway—the God of hope fill us with joy and peace in believing, through Jesus Christ our blessed Saviour and Redeemer. Amen. —Our Father, &c.

SABBATH EVENING.

O ETERNAL and for ever blessed and glorious Lord God! thou art God over all, and rich in mercy to all that call upon thee; most wise and powerful, holy, just, and good; the King of kings, and Lord of lords.

We bewail before thee, that, by the corruption of our natures, we are become utterly unfit to inherit the kingdom of God, and by our many actual transgressions are become obnoxious to thy justice, and liable to thy wrath and curse. Being by nature children of disobedience, we are children of wrath, and have reason both to blush and tremble in all our approaches to the holy and righteous God. Even the iniquity of our holy things would be our ruin, should thou deal with us according to their imperfections.

But for us there is mercy and redemption. Thou hast graciously provided for all those who repent and believe the Gospel, that the guilt of their sin shall be removed through the merits of Christ's death, and the power of their sins broken by his grace; and he is in both ways able to save to the uttermost, all who come unto God by him, seeing he ever liveth, making intercession for us.

Lord, we come to thee as a Father, and earnestly desire, by repentance and faith, to turn from the world and the flesh to God in Christ Jesus as our portion. We desire to have no more to do with sin, and pray as earnestly that the power of sin may be broken in us, as that the guilt of sin may be removed from us. We beg, that being justified by faith, we may have peace with God through him who was set forth to be the propitiation

for sin. Through him, let us who know no righteousness of our own, be acceptable as righteous.

Convince us, we pray thee, of the worth of our own souls, the weight of eternity, and the awfulness of that everlasting state upon the brink of which we are standing, and make us diligent and serious in our preparation for it, labouring less for the meat which perisheth, and more for that which endureth to life eternal. O that time, and the things of time, may be as nothing compared to eternity! May that eternity be much in our hearts, and ever in our sight. May we be governed by that faith which is the substance of things hoped for, and the evidence of things not seen.

Prepare us, we beseech thee, for whatever we may meet with betwixt us and the grave. We know not what is before us, and therefore know not what particular provision to make. We beg of thee to fit us by thy grace for all the services and all the sufferings which thou shalt at any time call upon us to encounter. Arm us against every temptation by which we may at any time be assaulted, that we may at all times and in all conditions glorify God, keep a good conscience, and be found in the way of our duty; and keep up our hope and joy in Christ, believing in eternal life, and then welcome the holy will of God in all things.

We humbly pray thee, accomplish all thou

hast promised concerning thy Church in the latter days. Fill the earth with thy glory. May the fulness of the Gentiles be brought in, and all Israel be saved. Let our country flourish in all its public interests; and thine everlasting Gospel be the glory in the midst of us, and thy providence a wall of fire around us.

Be very gracious to our sovereign lady the Queen; protect her person, prolong her days, guide her councils, let her reign be prosperous, and crown with thy blessing all her endeavours for the public good; and let all subordinate magistrates, in their several places, be faithful and serviceable to the nation.

Bless all the ministers of thy holy word and sacraments; make them burning and shining lights, faithful to Christ and to the souls of men. Unite all thy ministers and people together in the truth, and in love to one another. We bless thee for all the mercies of this thine own holy day; make us meet for the everlasting Sabbath, which we hope to keep within the veil, when time and days shall be no more. As we began this Lord's day with the joyful memorials of Christ's resurrection, so we desire to conclude it with the joyful expectations of Christ's second coming, and of our own resurrection to a life of immortality, triumphing in hope of the glory of God. Praise the Lord, O our souls, and let us love his holy name, for he is good, and his mercy endureth for ever.

Now unto the King, eternal, immortal, invisible, the only wise God, in three persons, Father, Son, and Holy Ghost, be honour and glory, dominion and praise, henceforth and for ever. Amen.—Our Father, &c.

MONDAY MORNING.

O God of the spirits of all flesh, let every day begin with thee. We have had the privilege of waiting on thee in thine house. And we desire to be thankful, that we were not suffered to waste that time in idleness or pleasure, which thou in mercy gavest us for the work of our salvation.

But we must likewise implore thy forgiveness; for though we have reason to praise thee for keeping us from profaning the Sabbath, yet we may look back with shame on the manner in which we performed its duties. O how little was there of that deep humiliation, with which our confessions ought to be uttered;—of that fervency, with which our prayers and praises ought to be offered: and of that solemn attention, with which thy word should be heard!

Yet, O gracious God, defective as all our services were, we hope and trust, that through

the merits and intercession of thy dear Son, we were accepted in thine ordinances; and we bless thy holy name for having given us the opportunity of attending them.

But although the day of rest is over, and we must now be employed in the affairs of the present life, we are yet in thy sight, and ought to endeavour to approve ourselves to thee, even in the common affairs of life.

We begin, therefore, this part of the week with supplication to thee, O God of all grace; humbly beseeching thee to make us so mindful of thy continual presence, that all our behaviour may serve to shew thou art still in our thoughts.

Defend us, O Lord our God, while we are employed about the things of this life, from the hurtful influence which they may have on our minds. Mercifully regard thy frail creatures who have to encounter with the cares, the difficulties, the allurements of this present world: let them not overwhelm us, nor make us forgetful of those blessed truths which we so lately heard.

O Lord, we feel our weakness: we remember how we have been borne away by the crowd of temporal affairs, that have pressed on us as soon as the Sabbath was over. Before the evening of another day has come, the serious and salutary impressions that had been made upon us by thy word, have almost

been effaced. Sometimes we have lost almost the relish of those good things which we have tasted: and have been scarcely able to recollect the peace, the hope, and the joy, which we felt in the closet, and in the congregation.

O let it not be thus with us this day. In our most busy hours let us not lose a sense of thy presence, O God. Let the influence of thy holy word be forcible and abiding; having heard it, we are now called to shew forth the effect it should have on our hearts, and lives O may it be manifest, that we are endeavouring to practise, whilst we are out of thy house, the heavenly lessons which we received when we were within it.

And permit us, O Father of mercies, to petition for others, as well as for ourselves. We would feel for those thoughtless persons, on whom the advantages of the day of rest are bestowed in vain. Have mercy, O Lord, on those who set at nought all thy counsel, who are deaf even to the voice of mercy, even to the voice of Jesus the Mediator, and to the blood of sprinkling, which speaketh better things than the blood of Abel. O thou, who canst enlighten the darkest mind, and soften the hardest heart, be merciful to all such, and give them to see and feel those weighty, those eternal truths, which it will be our salvation to regard, but our ruin to neglect.

And O let not those who may have given some attention to thy word, satisfy themselves with the knowledge of the truth. Let us be deeply convinced of the impossibility of being happy till our hearts are truly reconciled to thy will. May we not only know the truth, but may the truth make us free. Break every bond of iniquity; and enable us seriously to consider that if but one chain hold us in the service of sin, the highest attainments in religious knowledge will avail us nothing.

O spirit of truth and love, do thou not only enlighten our minds, but warm our hearts with holy fire. Make our will conformable to thy will. Sanctify every affection of our hearts. Let all our powers conspire to glorify our Creator.

We ask these blessings in the name of that Saviour, who taught us to address thee in these words,—Our Father, &c.

MONDAY EVENING

O Lord God, to whom we are indebted for all our enjoyments, graciously vouchsafe to hear us while we acknowledge them. From thee we receive all that renders the day pleasant, and the night peaceful. Thou didst

bestow on us the cheerful light of day for our necessary employments, and thou hast now brought on the stillness of the night, that we may be at rest, and that our wearied nature may be refreshed with sleep.

We thank thee, O Lord, for the provisions which thou hast made for our bodies: but we have greater mercies than these to acknowledge. Thou hast provided us with the means of walking with God by day, and of lying down in peace when our labours are over. O that every one of us may be blessed with that knowledge of thee, as a God of Grace, which thy faithful servants enjoy, and which makes them humble and thankful for the common comforts of life.

As we sinned and came short of the glory of God we rendered ourselves deserving of thy wrath and indignation; nor had we any power in ourselves to prevent our punishment. But although thou art of purer eyes than to behold iniquity, thou didst not turn away thy face from our wretchedness. Thou didst pity our ruined race, and seeing that we were without strength, thou didst lay help upon one, who was mighty to save. We bless thee for sending thy dear Son into the world, by whom thou couldst, consistently with thy truth and righteousness, reconcile us unto thyself, and be at once just, and yet the justifier of penitent and believing sinners.

We would remember, in the use and enjoyment of all our bodily comforts, that we are sinful creatures. We would not forget, that there is not a single blessing which we have not forfeited by our disobedience. We would humbly and thankfully recollect the means through which we receive all our blessings, and that they are restored through the compassionate mediation of Him, who was slain to take away the sin of the world. The health, we have enjoyed this day, the food with which our table has been spread, the sleep we hope for this night, and all that renders life comfortable, we owe to divine grace.

And if for these enjoyments, we are bound to sing of thy mercy, how much more for the richer blessings of that redemption, which we obtain through the blood of Jesus! O Lord, we have no words that will fully express our obligations to thee for these mercies. Here thou art exalted above all blessing and praise. But we will endeavour to sing thy praise with all our powers; and thy grace shall be the subject of our thanksgiving.

And now, O Lord, since thou art willing to impart unto us spiritual and everlasting blessings, give us wisdom and grace to seek unto thee for them. May we be more desirous of these than of the comforts of the present life; yea so may we learn to estimate the things that belong to our peace, as to count all things

but loss, for the excellency of the knowledge of Christ Jesus our Lord.

Blessed be thy holy name for offering these greater mercies to us miserable sinners, without money and without price. Blessed be thy holy name for declaring that whosoever will, may come, and take of the water of life freely. Encouraged by this gracious invitation, so suited to our low estate, we now apply to thee for spiritual blessings.

Vouchsafe unto us, most gracious God, the pardon of all our sins. Grant unto us the spirit of true repentance, that we may feel that godly sorrow which becometh those who have transgressed thy laws. Sanctify us in body, soul, and spirit. And if it please thee, may we be favoured with a comfortable persuasion of our being in a state of reconciliation with thee; that our days may be brightened by faith and hope, that in our temporal enjoyments we may taste thy love, and that we may be preserved from all those distressing thoughts, to which a consciousness of sin renders us liable.

Gracious God may every one of us feel an earnest desire to be of thy family. May every one of us be enabled to lie down in the spirit of adoption; committing himself to thee as a child into the hands of a father. This is a privilege, O Lord, with which thou condescendest to honour thy servants. Help us to put away every thing that may prevent our

enjoyment of it, and enable us to walk as obedient children.

Forgive, O Lord, whatever has been inconsistent with that character in our behaviour this day. Pity and pardon us, O most gracious Father, and be mercifully pleased still to visit us with thy favour, and grant us a peaceful and refreshing night. And if we have another day given to us, may we endeavour to walk like those whom thou hast redeemed and sanctified.

These great blessings we implore at thy merciful hands, in the name of thy dear Son, our only Advocate, who condescended to teach us thus to pray:—Our Father, &c.

TUESDAY MORNING.

ALMIGHTY God, whose eyes run to and fro throughout all the earth, to show thyself strong in behalf of those who fear thee, we adore and magnify thee, as the author of all our blessings, and the source of all our happiness.

Every good gift, and every perfect gift, is from above, and cometh down from thee, the Father of lights, with whom is no variableness, neither shadow of turning.

Thou preservest to us our life and health, our food and raiment, our friends and benefactors, our private and public blessings, the means of grace, and the hope of glory. Thou art worthy of our highest adoration, our liveliest gratitude, and our most unfeigned praise.

But wherewithal shall we come before thee? And how shall we give unto thee the honour due unto thy name? All that we have is unworthy of thy regard; and our best returns serve only to remind us, how gracious thou art in receiving them. Not for our sakes, O Lord, not for our sakes, dost thou continue to bless us from day to day, and permit us to come into thy presence; but because thou delightest in mercy; because thy goodness is from everlasting to everlasting; and because, above all, thou hast respect unto the sacrifice of thy beloved Son, who gave himself a ransom for our souls.

For his sake, O Lord, continue to us all our blessings; and be gracious unto us, even as thou art wont. Grant that the multitude of thy mercies in Christ Jesus may ever triumph over the multitude of our sins; and that our supplications and praises, stained as they are with imperfection and defilement, may, through his most precious blood-shedding, daily enter with acceptance into thy ears, O Lord of Hosts.

In his all-prevailing name we beseech thee to look down upon us in compassion this morning. Let thy thoughts towards us be thoughts of peace and not of evil.

As thou hast kept us from the terror by night, and from the pestilence that walketh in darkness, so may it please thee to save us from the arrow that flieth by day, and from the destruction that wasteth at noon. Especially save us from those who lie in wait for our souls.

O God, merciful Father, that despiseth not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee, in all our troubles and adversities, whensoever they oppress us: and graciously hear us, that those evils, which the craft and subtlety of the devil, or man, worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed: that we, thy servants, being hurt by no persecutions, may evermore give thanks unto thee, and praise thy holy name.

Enable us to pass this day, and all our days, in thy faith and fear.

Preserve us, that our minds be not overcharged with the cares of this life.

Make us humble in prosperity; and patient and thankful in the time of adversity.

Suffer us not to be occupied in ungodly works with the men that work wickedness.

Let us not do the things that please them, and so become partakers of their sins. But give us grace to set our face as a rock against sin, and vanity, and every appearance of evil; and let not our hearts be inclined to any evil thing, but only to that which pleaseth thee.

Thou hast shewed us, O Lord, what is good; and what thou requirest of us. Help us to obey thy commandment, to do justly, to love mercy, and to walk humbly with thee, our God. And, having received how we ought to walk and please thee, may we abound more and more. Vouchsafe, we beseech thee, continually to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul.

O thou God of kingdoms, and Lord of heaven and earth, give thy blessing to all nations; especially to that in which thou hast cast our lot.

We are indeed a sinful people, laden with iniquity; and it is entirely of thy mercies that we have not been consumed. But continue, we pray thee, to spare and to bless us: and grant that all thy goodness towards us may lead us to repentance. Be thou our God; and may we be thy people: that all the world may know that thou art our Defender and Almighty Deliverer.

Bless the neighbourhood in which we dwell and the families with whom we are more immediately connected. May they be taught of thee to be kindly affectioned one toward another; and to dwell together in peace and love. And do thou, the God of peace and love, be with them now and evermore.

We further pray thee to shed thy favour and blessing upon this family. Increase our love to thee, and to each other: and make it our delight thus to meet before thy throne, to offer up our prayers and praises through Jesus Christ, our only Mediator and Advocate. —Our Father, &c.

TUESDAY EVENING.

ALMIGHTY and everlasting God, through whose merciful kindness we are preserved from day to day, we approach thy throne of grace this evening in the name of thy beloved Son. Through him we are encouraged to trust in thee, not only for our preservation, and all the blessings of the present life; but for the pardon of our sins, and the blessings of the life that is to come.

Look down upon us, therefore, in mercy,

for his sake, who died for us, and rose again, and sitteth at thy right hand, ever living to make intercession for us.

Deliver us from all our sins for the glory of thy name. Redeem us from the curse of the law, through him who was made a curse for us. May we so believe on his name, that our faith may be counted for righteousness. Receive us graciously; forgive us freely. Blot out from the book of thy remembrance all our transgressions; and let them not be brought forward against us.

And grant, O Lord, that we may shew ourselves partakers of thy grace, by holding the beginning of our confidence firm unto the end. May we not be of those who draw back unto perdition; but of those who believe to the saving of the soul.

We look up unto thee, thou compassionate high priest, who alone art able to keep us from falling.

We beseech thee by the mystery of thy holy incarnation; by thy holy nativity and circumcision; by thy baptism, fasting, and temptation; by thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost, good Lord deliver us. Be mercifully touched with the feeling of our infirmities; and remember whereof we are made. Carry on in our souls, from day

to day, the work of faith with power. Fill us with the knowledge of thy will in all wisdom and spiritual understanding. Strengthen us with might, according to thy glorious power, that we may walk worthy of thee unto all pleasing; being fruitful in every good work; and increasing in the knowledge of God.

We beseech thee to hear us, O Lord, in behalf of those for whom we ought to pray.

Have compassion on the ignorant, and on them that are out of the way. Open their eyes to see that destruction and misery are in all their paths; and graciously lead them in the way of peace which they have not known.

Remember those who mourn for sin. Be nigh unto them that are of a broken heart; and save such as be of a contrite spirit. Though heaviness endure for a night, let joy come in the morning.

Bring back to thy fold all who have wandered from the way of righteousness. Though thou visit their offences with the rod, and their iniquity with scourges, nevertheless thy loving-kindness do not utterly take from them, nor suffer thy truth to fail.

O Lord, save thy people, and bless thine heritage. May they continue in the faith, grounded and settled, and not be moved away from the hope of the gospel. And as many as walk according to this rule, peace be upon them, and upon the Israel of God.

We now desire, O heavenly father, humbly to commend ourselves, and all who belong to us, unto the care of thy good providence.

How excellent is thy loving-kindness, O God! Therefore do the children of men put their trust under the shadow of thy wing; and therefore do we, thy sinful and helpless creatures, implore thy protection through the hours of darkness. Watch over us with thy all-seeing eye; and vouchsafe unto us comfortable sleep. May we lie down in peace and take our rest. May we dwell safely, and be quiet from fear of evil. But keep us mindful, O Lord, at the close of every day, that the end of all things is at hand; that we may be sober and watch unto prayer. Stir us up to work, while it is called to-day, as those who know that the night of death cometh, when we can work no longer.

Grant this for Jesus Christ's sake; in whose name and words we conclude these our petitions:—Our Father, &c.

WEDNESDAY MORNING.

Most holy Lord, who hatest iniquity, we thy sinful creatures, cast ourselves at thy feet, confessing our long continued course

of rebellion against thee, by daily committing those things which thou hast forbidden, and leaving undone those which thou hast commanded; despising that goodness of thine which should lead us to repentance, and hardening our hearts against the means used by thee for our amendment; and now, Lord, what can we expect but our due reward, in thy wrath and our condemnation. But, O Lord, there is mercy with thee. Give us a deep and hearty repentance, and according to thy goodness, let thine indignation be removed from us, and, for the merit of our blessed Saviour's sufferings, pardon our sins.

Gracious God, from whom every good and perfect gift cometh, we, who are not able of ourselves so much as to think a good thought, beseech thee to work in us both to will and to do according to thy good pleasure; enlighten our minds to know thee, and may we be neither barren nor unfruitful in that knowledge. Implant in our hearts a true faith, a purifying hope, and an unfeigned love towards thee; give us zeal and reverence for all that relates to thee; grant us fear of offending thee, thankfulness for thy mercies, humility under corrections, devotion in thy service, sorrow for our sins: in all things behaving as befits creatures to their Creator, servants to their Lord. Enable us likewise

to perform the duties owing to ourselves, always possessing our souls in meekness, patience, and contentment. Make us diligent and watchful, pure and temperate, and so moderate in our most lawful enjoyments, that they may never become a snare. May we never transgress thy royal law, of loving our neighbours as ourselves, exactly performing all parts of justice, yielding to all whatsoever, by any kind of right, is their due, and possessing such mercy and compassion, that we may never fail to do all acts of charity to all men, whether friends or enemies, according to thy holy command and example.

O blessed Lord, whose mercy is over all thy works, we entreat thee to have pity upon all men, and grant that the precious ransom, may be made effectual to the salvation of all. Comfort the affliction of the distressed, administering thy grace unto their sorrows. Let thy blessing remain upon all who are dear unto us, granting them whatsoever is necessary for their souls and bodies. Reward our benefactors, and pardon our enemies, working in them and as that which may be acceptable in thy sight.

We desire to render thee our humblest praises for the mercies whereof we have so often partaken, in the outward blessings and comforts of this life; continue these bounties

of thy goodness in such a measure as may best conduce to thy glory. Most gratefully we offer up our thanksgivings for the means of salvation offered through a crucified Redeemer. O communicate some portion of thy Spirit to our souls, that we may worthily receive this inestimable gift, becoming, in all humility and unfeigned repentance, in faith, hope, and charity, partakers of the blessings, and heirs of the kingdom purchased by the merits of our ever-blessed Redeemer, Lord and Saviour, Jesus Christ. Amen.—Our Father, &c.

WEDNESDAY EVENING.

ETERNAL God, Almighty Father of men and angels, by whose care and providence we are preserved and blessed, comforted and assisted, we humbly beg of thee to pardon the sins and follies of our lives, the weaknesses of our services, the rashness of our words, and the vanity and evil of our actions. O God, how long shall we confess our sins, and pray against them, and yet continue to commit them? O let it be so no more. Let us never return to the follies of which we are ashamed, which bring sorrow and death, and thy displeasure, which is worse than death. Give us a com-

mand over our evil inclinations, together with a perfect hatred of sin, and a love to thee above all the desires of this world. Be pleased to bless and preserve us this night from all sin, from unforeseen accidents, and from malicious wickedness. Watch over us in our sleep, and, whether we sleep or wake, let us be thy servants. Be thou the first and last in all our thoughts, and the guide and continual assistance of all our actions. Preserve our bodies; pardon the sin of our souls; and sanctify our spirits; let us always live holily, and justly, and soberly.

Let thy good Spirit govern all our words and actions, our thoughts and designs, and grant us so perfectly to obey thy commandments, that we may, by holy habits and a constant performance of our duty, wait for the coming of our Lord, and be ready to enter with him at whatsoever hour he shall come.

Be merciful to us in the day of our calamity and thy visitation. Strengthen our faith in the day of our sicknesses and trials, when the cloud is thick, and the storm great; that we may rely upon thy grace, supplicate thy mercies, hope in thy goodness, and receive the end of our hopes—the salvation of our souls. Let us never descend into the dwellings of the wicked, nor into the place of them that know not God; but be pleased here to guide us with thy counsel, that hereafter we may be received into thy glory.

Visit, we beseech thee, good Lord, this habitation with thy mercy, and ourselves with thy grace and salvation. Let thy holy angels encompass us round about and dwell here, and the eternal spirit of the father fill our whole hearts with light and grace.

Take from us all forwardness and turbulence of spirit, all ambition and private interests; remove from us all prejudice and weakness of persuasion, that we may wholly resign our understandings to the dictates of Christianity, acknowledging thee to be the principle of truth, thy word the measure of knowledge, thy laws the rule of our life, thy promises the satisfaction of our hopes, and thy acceptance of us the consummation of bliss.

And that thy gospel may be universally prevalent, remove, we beseech thee, every obstacle to its success. Defend those with thy mercy whom thou hast adorned with thy power, advance the just interests of all Christian kings, princes, and states. Give unto all them that serve thee in the ministries of true religion, wisdom and holiness, zeal and abilities, to diffuse the blessings of the gospel, and to promote the present and future interests of mankind.

We bless thy holy name, not only for the spiritual blessings with which thou hast blessed us in Christ Jesus, but for all the other

instances of thy goodness, and especially that thou hast preserved us from the destruction that walketh at noon, and the arrow that flieth by day. Blessed and for ever hallowed be thy name, for that never ceasing shower of blessings by which we live and are content, and comforted and provided for, and set forward in our duty to heaven. "Blessing, honour, glory, and power be unto him that sitteth on the throne, and to the Lamb for ever." Amen.—Our Father, &c.

THURSDAY MORNING.

O THOU, Father of our Lord Jesus Christ, who hast so loved the world as to give thy only begotten Son, to the end that all who believe in him should not perish but have everlasting life, mercifully regard us miserable sinners. Thou seest how slow we are to believe the record that is given of thy Son. Though we read of his glory how little does it affect us! Though he has a name which is above every name in heaven and earth, how little affiance do we feel in him, or consolation from all that he hath done and suffered.

Have compassion on us, O Lord, and help us. Give us what thou hast most graciously promised, the Spirit of truth to open our un-

derstandings that we may understand the things which are spoken of thy Son in the Scriptures. O give us the Spirit of wisdom and revelation in the knowledge of him—of his person and office—of his love and power towards all that bear his name and follow him; that so we may abound in clear, magnificent, and endearing thoughts of Christ Jesus the Lord; that he may be no less precious to us than he was to the glorious company of the apostles, and noble army of martyrs. Thou, O Lord, hast declared that thy Son shall be exalted and extolled, and shall be very high. Help us, we beseech thee, to give him this honour day by day more perfectly. Enable us to comprehend with all saints the immeasureable extent of his love, the breadth and length, the height and depth thereof.

We beg this of thee, O God, in order that our affections may be raised up to heaven, where Christ sitteth on thy right hand; that we may grow more dead to the world, and walk more becoming our Christian character; that we may be enriched as much as possible with light and grace, joy and peace, in this present life; and so show forth the praises of him who hath called us out of darkness into marvellous light. We beseech thee that the excellency of our knowledge of Christ may be evidenced to others, by our adding day by day to our faith a noble Christian courage, in de-

fence of his truth, honour, and government; by a constant victory over corrupt affections, by a moderate use of all lawful comforts, by a meek and quiet spirit under all our trials, and by resignation to the will of our heavenly Father

Grant, O Lord, that the knowledge of the redemption that is in Jesus may work effectually this day upon our hearts. Let the Saviour's love to us be the pattern of ours to all that are round about us; let it make us zealous to embrace all opportunities of ministering to the happiness of one another. If we cannot assist the needy by our alms, or protect the oppressed by our power, O let us diligently exercise love, in abstaining from all uncharitableness of speech, from all frowardness and evil tempers; make us kind and tender-hearted, forbearing, and forgiving all, as thou, for Christ's sake, hast forgiven us. Thou, O God, that makest men to be of one mind that dwell together, inspire us with a spirit of concord, and harmonize all our naturally selfish tempers. Let this benefit, at least, be found from our family devotion, that we agree better together, and live more in peace, and love, and quietness, than those who call not upon thee, who lie down and rise up like the herd in the stall

Comfort and protect continually all our near relatives and dear friends. Sanctify to them their present circumstances, whatever

they may be; may they consider the things of the Spirit, and never be deluded by the things of time and sense. Be their guide through life, and at death give them admission into thy kingdom and glory.

Promote, O God, the welfare of this our country. Let thy servant, our most gracious sovereign, be continually guided by thy counsel, and reign over us in righteousness. Visit and relieve all who are distressed or oppressed. Regard their tears, hear their sighs; give them to see their sin in their suffering, to humble themselves under thy hand, and find that it is good for them to have been afflicted. Bless our enemies, do good to them that hate us, and ever enable us to return good for evil.

Accept our praises for our continued preservation by thy goodness, which has first brought us into being—for sleep upon our beds—for the return of day after the shades of darkness—for the use of our reason, the comfort of this opportunity of worshipping thy name—above all, for the light of life, the Sun of Righteousness, for whom we bless thy name, and in whom we commend ourselves and all our services to thee, and to whom, with thyself and the Holy Ghost, one God over all, be all honour, praise, love, and obedience, for evermore. Amen.—Our Father, &c.

THURSDAY EVENING.

BLESSED and holy Lord God, who didst make all things by thy power, who rulest all things by thy providence, and fillest all places with thy presence, we, thy poor creatures, beseech thee to fill every one of our hearts with an awful sense of thee, and with humility, sincerity, and faith in Christ, in our approaches to thee. We thus fully acknowledge our absolute dependence upon thee—that our lives, and all the comforts of them, are the effects of thy bounty. Thy mercy brought us into the world, and has ever since filled us with variety of good. Most justly mightest thou have brought upon us all the curses written in the book of thy law against our transgressions. And had thy ways been as our ways when we are injured, and thy thoughts like our thoughts toward our enemies, we had long since been past the power of ever offering to thee our thanks and praise—beyond the benefit of prayer or the hope of pardon.

We confess, O Lord, that we have been transgressors of thy law, in thought, word, and deed; we have often sinned against the clear revelation of thy will, and the strongest obligations binding us to comply with it. We have sinned often in the midst of the tenderest expressions of thy mercy towards us. We have sinned against thy most inviting

promises and thy most dreadful warnings, against the threatenings of thy word, the powerful convictions of the Spirit, and the precious blood of Christ. We have sinned against the light of our understanding, against promises and purposes of obedience, and the strongest remonstrances of our own hearts.

Increase in us, good Lord, that faith by which alone we can be justified, and have peace with thee through our Lord Jesus Christ; for though we have no righteousness of our own that we dare to plead in the eye of thy law, thou hast thyself provided for sinners an all-sufficient righteousness in thy Son, that, believing on him, we might be pardoned, and through his stripes we might be healed.

Accompany thy pardoning mercy with thy purifying grace; and as our Lord Jesus Christ died for sin to condemn it in the flesh, let us die unto sin, and utterly subdue it: may it never reign within us that we should fulfil the desires thereof. Help us, O Father, God of all power and might, to put off the old man, which is corrupt, and to put on the new man, which is created after thine own image, in righteousness and true holiness. Give us hearts weaned from the pomps and pleasures, the profits and honours, and all the transitory enjoyments of the flesh; but hungering and thirsting after righteousness, never to be satisfied. Prevent us by thy grace, and restrain us

by thy Spirit, that we may never more commit sin with the false deceitful hope of gaining any advantage by it. Impress us continually with the certainty of that truth, that the gaining of the whole world can be no recompense for the loss of the soul. O let that solemn account we must ere long give, when the throne shall be set, the books opened, and the dead, small and great, shall stand before God, order the whole course of our lives; let its influence pervade our whole conversation, and be made mighty in operation to form our conduct; let us so believe and so obey, that when Christ shall come in the clouds with power and with great glory, we may arise with joy, and be glad in his salvation.

We humbly commit ourselves, our dear friends, relatives, and neighbours, to thy merciful protection this night. Defend, we beseech thee, our persons, and dwellings, and our possessions, from all danger. Refresh and strengthen us; and with all the health of our bodies and vigour of our minds, let us serve thee all our days, till we enter into that blessed kingdom, where we shall receive the end of our faith, even the salvation of our souls, through Jesus Christ our Lord; to whom with thee, O Father, and the Holy Spirit, be all power and glory ascribed, world without end. Amen.—Our Father, &c.

FRIDAY MORNING.

ALMIGHTY and most loving Father, we here prostrate ourselves before thee, desiring to bless and praise thy holy name, both now and for evermore, for thine abundant loving kindness. It was of thine own good pleasure that thou at first gavest us a being when we were not; it is of thy most gracious hand over us that we are still preserved in it, notwithstanding all the dangers to which we are continually exposed. Through thy great patience and compassion we are now on this side the grave and everlasting misery, for we have deserved nothing of thee but thy heavy wrath and indignation; yet thou dost not fail to multiply upon us, from day to day, blessings both spiritual and temporal, for this life and in order to a better. Praised be thy name, O Lord, for dealing thus bountifully to us. Our mouths shall declare thy righteousness and salvation all the day long, for we know not the end thereof.

Thou art worthy, Lord, to receive glory, and honour, and power, for thou hast created all things. May men and angels never cease to worship and adore thee, and bless and magnify thy name, for thine infinite goodness to all thy

creatures. As for us, it shall be our constant study to express our unfeigned gratitude for the innumerable benefits we have received from thy bounty, which are as great as they are undeserved, and so call for our utmost returns of duty to the Author of them.

All praise be to thee, for our creation, preservation, and all the blessings of this life; for our health and strength—our reason and understanding—our peace and quiet of mind—our credit and reputation—the abundance of outward things wherewith thou hast blessed us—our friends, and relations, and benefactors, —or whatever tends to make our being here comfortable.

But above all, may our souls, and all that is within us, glorify thee, O Lord, for that most gracious provision thou hast vouchsafed to make for us, in order to a better life when this shall end—for our redemption by the death and passion of our blessed Saviour—for the glad tidings of the Gospel, which not only hath brought life and immortality to light, and shewn us the way to it, now opened through his merits, but has, moreover, informed us what duty is requisite in order to obtain it, and how we must be qualified before we can be partakers thereof—for the descent of the Holy Ghost upon the Apostles at Jerusalem on the day of Pentecost—for the glorious

effect of that descent in the speedy and miraculous propagation of the Gospel throughout the world—for that assistance which is still continued to ourselves and others, for enabling us to walk worthy of the vocation whereunto we are called—for thy word and sacraments —for the example of thy saints and martyrs, of the holy Apostles, and, above all, of our blessed Lord himself, who was made like unto us in all things, sin only excepted,—and for all the means of grace and hopes of glory that we enjoy through him, we desire now to magnify thy name. O that we could praise thee as we ought for these thine unspeakable mercies, and as the blessed spirits above praise thee; that as heaven and earth are full of the majesty of thy glory, so our hearts and mouths may be duly filled with thy praise, who art the Giver of all these blessings unto us! Let a sense, we beseech thee, O Lord, of these thy great mercies be constantly fixed in our minds, and so deeply rooted and settled there, that we may never make thee any unworthy returns for them, but all the powers of our souls may exert themselves to set forth thy glory. Fill our minds with such true thankfulness as may never cease to be manifested, not merely by a bare return of praise, but likewise by the holiness and uprightness of our conversation. Make us to be in the fear of the Lord all the day long, and may it never enter into our

breasts to do any thing unworthy of such excessive goodness to us; but may we perfectly love thee, and worthily magnify thy holy name through Jesus Christ our Lord. Amen.—Our Father, &c.

FRIDAY EVENING.

O ETERNAL God, infinitely great, wise, and good, our reconciled Father in Christ Jesus, reject us not, vile and miserable sinners, who, constrained by our necessities, and invited by thy goodness, cast down ourselves in the humble confession of our sins, and thankful acknowledgment of thy mercies, and earnestly beg thy farther grace.

We were born with corrupted sinful natures, which, from our childhood, we have increased by actual sin; and though thy great mercy has given us a sufficient Saviour, and a covenant of grace, and betimes engaged us to thee in that covenant by our baptismal vow; and though thou hast given us the great mercy of the Gospel, and Christian education, yet did we sinfully forget our Creator, unthankfully neglect our Redeemer, and rebelliously resist the Holy Ghost.

But O thou merciful Father of spirits, have mercy upon us—forgive our great and manifold sins. Wo to us that ever we were born, if thou deal with us as we deserve. How quickly then shall we be in hell, past all remedy, in endless pains and desperation, where we shall have time to lament that sin in vain, which we would not forsake in the day of our visitation.

But we appeal, from the justness of thy law of innocency, to the blood and merits of Jesus, our Redeemer, and to thy law and covenant of grace, which, for his propitiation, freely pardoneth all penitent true believers. We are sinners, but he is righteous, and hath satisfied for our sins: we are worthy of misery, but he is worthy that for his sake our sins should be forgiven. O wash us in his blood; justify, adopt, and accept us in him. Take possession of our souls by that Spirit which is the advocate and witness of Christ, and which may dwell in us as a principle of spiritual life, and may form us fully to thy will and image, and overcome in us the flesh, the world, and the devil, and be our seal, and pledge, and earnest, and first firuits of everlasting life. Let his quickening virtue heal our deadness, and make us lively and strong for thee. Let his illuminating virtue heal our ignorance, error, and unbelief, and fill our minds with faith and wisdom. Let his converting, sanctifying virtue,

kill in us the love of the pleasures, honours, and riches of this world, and give us a settled hatred of all sin, and fill our hearts with a fervent love to thee, thy word, thy ways, and servants, and to all men in their several capacities; and cause us to delight our souls in thee. Leave us not to serve thee outwardly and unwillingly, from fear alone, but make thy love and service to be our food and our feast, our business and our recreation. Let the thoughts of thy precious love in Christ, of our pardon and peace with thee, and of the heavenly endless joys with Christ which thou hast promised us, be the readiest and sweetest thoughts of our minds, and a daily cordial at our hearts, to rejoice them under all the crosses and vexations of this world, and the pains of our flesh, and the foresight of death, and to comfort us at a dying hour. Cause us to overcome in all temptations, and to persevere unto the end; that, having lived soberly, righteously, and godly in this world, we may joyfully receive the sentence of death, and that that may be the day of our entrance into the heavenly joys, which is the terror of the wicked, and the beginning of their endless misery. We beseech thee, O Lord, to keep us from henceforth in all holiness, love, and peace, and in our duties to one another; and let thy blessing be on all our souls and bodies, and on our labours and affairs; and let not

thy judgments seize upon us, but bring us ever onwards on our way rejoicing.

We thank thee for all the mercies of our lives to soul and body, and particularly for preserving us this day. We have had another day's time of repentance, to prepare for our last day: but, alas, how little good have we got done! Forgive all our sins of omission and commission; and protect us this night from the evils that we deserve.

Refresh us with safety, rest, and sleep; and let our meditations of thee be sweet, and thy comforts still delight our souls. Prepare us for the mercies and duties of the day following; and teach us to live in thy service and praise, that we may live with thee for evermore, through Jesus Christ our Lord and Saviour. Amen.—Our Father, &c.

SATURDAY MORNING.

We will extol thee, our God, O King; and we will bless thy name for ever and ever. Every day will we bless thee, and we will praise thy name for ever and ever. Enable us this morning to abase ourselves in thine awful presence, and to adore thine infinite majesty. Earnestly would we implore the for-

giveness of all our sins, for the sake of thy well-beloved, and only-begotten Son, Christ Jesus. With grateful hearts would we celebrate thy goodness, for all the blessings of life and godliness with which we have been indulged.

We praise thee, O Lord, with joyful lips, for the quiet and refreshing rest of the past night, and for the cheering light of another sun. Grant, O most merciful Father, that every hour of this day may be devoted to thee, in the humble and conscientious discharge of the several duties allotted to us in the arrangements of thine all-wise providence. In all our thoughts, words, and actions, may we have a single eye to thy glory; and may our great aim, in all things, be, to secure the testimony of a conscience enlightened and purified by thy grace. To this end, vouchsafe to us thy Holy Spirit, that by his blessed influence the spiritual blindness of our minds may be dissipated, our sinful hearts may be purified, our corrupt affections may be subdued, and our entire character may be brought under the regulation and control of thy holy and unerring truth.

Thou God of our life, do thou bless and prosper all our undertakings this day; and grant that, amidst the numerous engagements which pertain to the present passing scene, we may not be permitted to lose sight of the

great realities of an approaching eternity. May we be diligent in business, fervent in spirit, serving the Lord; that, while we seek to provide things honest in the sight of all men, we may not fail to labour, with full purpose of heart, for that meat which endureth unto everlasting life, and which the Son of man came down from heaven to confer on a perishing world.

Be thou the protector of our bodies, and the guide of our souls. Fortify us against all the temptations of our great adversary, and shield us from every rising evil. Clothe us with the whole armour of God, and make us more than conquerors through him that hath loved us.

Have mercy on the whole family of man. Visit, in thy great love, the church of the living God. Unite all Christ's true disciples in the bonds of holy love and concord; and let thine enemies perceive the force and tenderness of those spiritual ties which bind thy children together in one holy and indissoluble fraternity. Mercifully succour all that are in distress. Be the husband of the widow, the father of the fatherless, and the stay of the orphan, in thy holy habitation. Shed the copious effusion of thy Holy Spirit upon us all, and upon our neighbours, friends, relations, and Christian brethren. Lord, increase our faith, confirm our hope, inflame our love,

and grant us zeal to promote thy cause and interest in our sinful world.

Finally, O Lord, make us faithful unto death; that while thousands draw back unto perdition, we may be of that happy number who believe, to the saving of the soul. And at last, through thy great mercy, may we receive that crown of life which has been won for us by our Lord and Saviour, Jesus Christ; in whose name and words we would further pray,—Our Father, &c.

SATURDAY EVENING.

O THOU supremely great, and incomprehensibly glorious Being! Thou infinite and eternal Spirit, who art the only living and true God; unchangeable in thy nature, universal in thy presence; uncontrollable in thy dominion; of whom, and through whom, and to whom, are all things! Thy glories shine forth in creation, providence, and redemption, and we would desire to meditate upon them with high and sacred delight. Enable us, O our Father, to worship thee in spirit and in truth; to revere thine Almighty power; to admire the depths of thy unsearchable wisdom, and to rejoice in all the communications and displays of thy exuberant goodness.

Forgive us, O most gracious God, that our thoughts have been no more fixed upon thee; that our affections have been no more drawn out after thee; that we have been so unlike to thee, the pattern of all perfection; and have taken so little care to serve and please thee. Under a deep and humbling sense of our past sin and folly, may we henceforward cultivate a growing acquaintance with thee, and more suitable dispositions towards thee; a greater conformity to thine adorable excellences in the spirit of our mind; and a more entire submission to thy holy precepts, in a life of unreserved obedience to thy blessed will. Blessed be thy name for the Holy Scriptures, which unfold thy character, set forth our duties, and reveal the bliss thou hast destined for us in the gospel of thy Son. We praise thee that thou didst send him into the world, not to condemn the world, but that the world through him might be saved. Through him thou dost offer pardon to the guilty, and free salvation to the chief of sinners. We bless thee that by his death and blood-shedding all the blessings of the new covenant are sealed and made over to them that believe. We adore thee that by his resurrection from the dead, the blessing of our justification is freed from every obscuring cloud, that thereby we may have the full assurance of our acceptance with thee, through

him; and know that because he lives we shall live also. We rejoice that he now sits upon the throne of glory in the heavens; that all power and dominion belong to him; that he must reign till his enemies are made his foot-stool; that to him every knee must bow, and every tongue confess; and that all the ends of the earth shall see his glory, and taste his great salvation.

O prepare us for the holy Sabbath. Help us so to arrange our worldly affairs this evening, as that we may be released from all anxious care on thy day. Be with Christ's ministers in those studies which are preparatory to their public labours. O fill their earthen vessels with thy heavenly treasure. Give them a message for us all; and prepare us meekly and submissively to receive it. For the great benefits of the week about to close, be pleased, O Lord, to accept our grateful acknowledgments. Individually, and as a family we are brought under the weightiest obligations. What shall we render unto the Lord for all his benefits? Bless the Lord, O our souls, and all that is within us, bless his holy name. Receive the gratitude of our hearts for all thy mercies, and pardon all our sins and short-comings, for the sake of the only Mediator, Jesus Christ. Amen.—Our Father, &c.

Second Week.

SABBATH MORNING.

O LORD, from everlasting to everlasting thou art God, and all times and seasons are thine. Thou inhabitest eternity, and hearest the praises of blessed angels in the heaven of heavens. But thou also, in thy fatherly kindness, condescendest to incline thine ear to the voice of our supplications, and givest us our appointed periods of rest and retirement, to meditate on thy ways, and seek and serve thee here below.

Thou hast commanded us to pray always, with all prayer and supplication, with thanksgiving, and to watch thereunto with all perseverance and supplication for all saints; to continue in prayer; and in every thing with prayer and supplication to make our requests known unto thee. Thou hast directed us to ask, and seek, and knock, and hast promised that we shall receive, that we shall find, and that it shall be opened to us. Thou hast appointed us a great high-priest, in whose name we may come boldly to the throne of grace, and find mercy and grace to help in time of need. May we then, O heavenly Father, be enabled to come before thee with that humility and holy reverence, essential to a right approach into thine august presence.

We desire to bless thee, O thou Giver of all good, for every day of mercy which thou hast been pleased to grant us; but, above all, we bless thee for the weekly returns of the Lord's day, with all its calming and spiritualizing circumstances. O may we esteem it honourable, and count it among our most precious privileges, that we are blessed with such a season for our instruction, and converse with thee in Christ.

When we think of the great works of creation and redemption, with which its appointment stands connected, and of the ever-blessed rest that remaineth on high for the people of God, to which it looks forward, may these contemplations solemnize our minds and prepare us for its holy duties. May it be to us a rest from sin and worldly cares and vanities, and from every thing at variance with the heavenly nature of the service for which it was ordained; but not a rest from any act of duty which thou hast commanded. Let us not waste its hours in mere indolence and listlessness of mind, in ungodly company, in unprofitable talk, unsuitable meditations, or any kind of conduct inconsistent with the spirit of the gospel of Christ, of pure and undefiled religion.

Enable us to examine our own hearts, and try what manner of spirit we are of, and turn unto thee with all our souls and strength; and

may the thoughts and desires that arise within us, be constantly ascending to thee, in secret acts of prayer and praise. May every truth of thy word, on which we meditate, and every object around us, help to lift up our affections and longings to thee, and keep us walking in holy fellowship with thee, the Father, Son, and Holy Spirit, all the day long.

May we also, in our fellowship with one another, be preserved from all envy, anger, selfishness, and unkindly feelings, and from all rash, imprudent, provoking, and uncivil conversation and behaviour; and may we be kind one to another, and ever watch for opportunities to assist and strengthen each other, in the grace and kingdom of our Lord Jesus Christ. Let us never forget that such seasons are appointed, for our mutual instruction and improvement, for helping each other to grow in all knowledge and goodness, and every thing well pleasing to thee.

Enable us, likewise, to conduct ourselves wisely towards the members of other families, and all our acquaintances. Let no uncharitable feelings regarding them arise in our hearts, and no backbiting and censorious language fall from our lips. Teach us, in all things, to seek their good, and help them to glorify thee.

O preserve us from the snares and temptations of the ungodly, and establish our feet in

the ways of those that set themselves wholly to do thy will. May thy friends be our friends, and thy word the rule of their conduct and ours.

Prepare our hearts for meeting with thee, in thy house of prayer; and, when we mingle in the assembly of thy people, may the true spirit of worship regulate our thoughts, and lift up our affections to thee. Give us the attentive ear and the understanding heart, that the preaching of thy word,—of Christ crucified,—may be precious to us, and may leave upon our minds, a holy and a lasting impression. Enable us all to take heed, what we hear, and how we hear, that our souls may grow thereby, and be daily becoming fitter for eternity.

O strengthen the hand and encourage the heart of thy servant, who is to minister to us thy word of life, that he may speak, with all faithfulness and effect, the truths which thou hast commissioned him to deliver, concerning Christ, to a sinful people. May thy Spirit be upon him, that he may delight in thy work, and be blessed in his ministrations, his family, and his flock. O may many grow up, under his ministry, in the knowledge and love of thee, to be his crown of rejoicing, and partners in his happiness in the day of the Lord.

We also pray, O gracious God, for those whom the state of this household may prevent

from publicly waiting on thee this day. May they who tarry at home with us divide the spoil. Do thou, who seest in secret, look upon their hearts, preserve them from sin, lead them in thy truth, and sanctify and save them for thyself.

May all of us be made wiser and better, by the various means of grace, whether public or private, that may fall to our lot this day. May all our desires and meditations be directed, more decidedly through Christ, to thee, and all our conversation and conduct be rendered more profitable to thy cause, and useful to each other's souls. May a character of heavenly mindedness be more deeply impressed on every one of us.

For these purposes, remove from us, O God, both the pollution and the power of sin. Cleanse us from its defilement, in the blood of Christ, and deliver us from its bondage, by the sanctifying influences of thy Holy Spirit. For our many family sins, we implore thy pardon; for our many family mercies, we desire to praise thee; and, for our family wants, we beseech the supplies of thy bounty and thy grace. Lord bless us; for thou alone canst do it.

Give likewise thy blessing, O God, to all our fellow-worshippers this day, in this place, and elsewhere, whether they worship thee in public or in private. May thy Spirit work in

them, both to will and to do of thy good pleasure, and bring them unto thee with acceptance, through the merits of him who intercedes for them at thy right hand.

May the godless, who care not for the knowledge of thy ways, have also something brought home to their souls, that may awaken them from their sleep of sin, and set them seriously to seek the Lord, and flee from the wrath to come.

May thy servants be enabled to speak a word in season to many perishing sinners, and be the honoured instruments, in thy hand, of turning them to righteousness and the way of salvation. May thy work prosper in their hands, and thy name be glorified in all the ends of the earth. O make thy Son's gospel the light of all lands, and the saving health and joy of all souls. Bless our native land, with the various kingdoms and colonies therewith connected, and all that dwell therein, from the Queen upon the throne, to the meanest subject that sits under her government. O grant, in thy mercy, if it be agreeable to thy wise purposes, that all may be the true and happy subjects of thy saving grace, that truth and peace may prevail amongst them; and enable them, as they have been distinguished by many outward privileges, to become equally distinguished by all the virtues of a holy and useful life.

Our prayers, O Lord, are now before thee; grant us an answer in peace, and go forward with, and direct us, in all things aright, this day, and for ever, for Christ's sake. Amen. —Our Father, &c.

SABBATH EVENING.

O THOU that leadest Joseph as a flock, and feedest Israel, thy people, we desire to thank and praise thee for having led us, in health and peace, to the close of another day of the Son of man. We bless thee for all the instructions and means of improvement which we have this day enjoyed. For our opportunities of hearing thy word explained, of reading it, and meditating upon it, of uniting in the public prayers and praises of thy people, and participating in the comforts of Christian fellowship with one another, we bless and praise thee, O Father of mercies, and God of all goodness. Thanks be unto thee for every holy thought and desire, every godly affection and resolution which thou hast been pleased to stir up in us, and for every good impression still remaining upon our spirits. Thanks be unto thee for all our natural and spiritual, all our personal and social, all our public and

private blessings, which thou hast bestowed on us, through Christ Jesus.

Pardon the coldness of our gratitude for so many mercies, and make us more fervent in our love to thee in all time to come. Pardon also the many other sins of which we have severally been guilty this day, whether in thy house, in society, or in solitude. Remember not for judgment, the evil thoughts and desires which have arisen within us, and defiled our souls, nor any imprudent and sinful word that we may have uttered, nor any part of our outward deportment that may have been offensive to thee, or hurtful to the interests of those around us. In all things we have sinned and come short of thy glory. God be merciful to us, and, for the sake of Jesus Christ, our Advocate with thee the Father, blot out all our sins, and cleanse us from all guilt.

O Lord, create in us clean hearts, and renew right spirits within us; and make us henceforth live in newness of life, and in all things agreeably to thy holy will. May the instructions which have this day been pressed upon our attention, abide upon our minds, and do us good in our daily walk and conversation. May the portion of thy truth which has been ministered to us, be as the bread of life to our souls, to nourish and strengthen us in our journey, till we again come before thee, for another Sabbath-day's supply. O let not

thy word pass away from our recollections, nor our pious purposes grow weak and wavering. Let not the good seed which has been sown in our minds, be choked by the cares of the world, the love of riches, the lusts of the flesh, the pride of life, or any of the vanities that prevail around us. Allow not the holy impressions that have been made upon our souls to wear out and become profitless to us, when we are again engaged in our daily duties. May they not be like the morning cloud and the early dew, that soon pass away, but may they grow stronger and brighter, like the morning light, which shineth more and more unto the perfect day.

O enable us to know ourselves, and Jesus Christ, whom thou hast sent, and often to think how grievously we have sinned, how seldom thou hast been in our thoughts, how little we have felt our need of a Saviour and Sanctifier, how backward we have been to lean upon thy Spirit, and put all our hope in Christ, and how disobedient to thy will we have been in all our ways. May a deep conviction of these, and other sins and shortcomings, henceforth keep us humble and watchful, ever walking by faith, and the directions of thy word, and never trusting to our own strength, nor leaning on our own understanding. Feeling our own insufficiency, may all our trust be in thee.

When we are exposed to the delusions and temptations of the world, O Lord, let us not be deceived and betrayed into any sin, but keep us in the truth, as it is in Christ Jesus, and enable us to hold fast our integrity, that our hearts may not reproach us, so long as we live. May no weapon formed against us prosper, whether open or concealed. Turn aside all the fiery darts of the wicked, and let none of them come nigh our souls, to hurt our peace.

In the silent watches of the night, keep all evil from our dwelling, and may our sleep be undisturbed and refreshing. Let no plague approach us. Let thine eye be upon us for good; and, with the light of another day, let us rise rejoicing in thy love, and prepared to resume the duties of our calling. Our health, and strength, and life are thine; into thy hands we commit them, and to thy service we desire to devote them. By night, and by day, —at all times, and in all circumstances, may we do thy will, and live as thy peculiar people.

But, O Lord, we also desire to offer up our prayers to thee, on behalf of all others whom we should bear upon our spirits at thy throne of grace. May all, who have enjoyed the privilege of gospel ordinances this day, carry about with them the remembrance of the truths that have been borne in upon their minds, and so live that the world may take

knowledge of them, that they have been with Jesus. May the light which has shone upon them, abide with them, and guide them in the path of peace.

May those who are yet sitting in darkness, and know not the glad tidings of salvation, whether in this or in other lands, be speedily made acquainted with the truths of thy word, and the joys which they bring to thy chosen. May the ignorant, everywhere be instructed, the vicious reclaimed, the wavering confirmed, the unbelieving convinced, and all who have gone after strange gods, brought back to their duty, and to thee. Humble the proud, subdue the obdurate, purify the unclean, sober the vain, and give charity to the envious, censorious, selfish, and malicious. Encourage the desponding and feeble-minded, comfort the sorrowful, heal the sick, give peace to the troubled in spirit, direct all in difficulties, sanctify all who are in affliction, and prepare the dying for death, judgment, and eternity. Bless the poor with bread, and the riches of thy grace, and the rich with a sympathizing, liberal, and godly disposition of mind. Spare useful lives for farther usefulness; prosper the labours of the sober, peaceful, and industrious; bless the studies and exertions of thy servants in the ministry, and all who seek thy glory, and the good of thy people. Bless, also, our Queen, and all in authority under

her and over us, and all ranks and orders of our fellow-subjects. Be ever gracious to Great Britain and Ireland, and all the distant kingdoms and colonies thereunto belonging. May all the ends of the earth learn thy law, and Jews and Gentiles be brought to thee, through the merits of the Messiah; to whom, with thee and the Holy Spirit, one God, be glory, honour, and praise, might, majesty, and dominion ascribed, world without end. Amen.—Our Father, &c.

MONDAY MORNING.

ALMIGHTY God, in whom we live, and move, and have our being, accept our unfeigned thanksgivings for thy Fatherly protection through the past night. Thou hast preserved us from all dangers, and raised us up from the bed of repose in health of body, and in peace of mind. Blessed be thy name for the continuance of the many temporal mercies with which thou hast graciously vouchsafed to cheer us in our pilgrimage below.

But more especially do we praise thee for the riches of thy grace, as displayed in the redemption of a ruined world! We bless thee for Jesus Christ, thine unspeakable gift!

We call upon our souls, and all that is within us, to bless thy holy name! We thank thee, also, for the revelation of this thy gift; for having given us birth and education in a Christian land; for blessing us with so many spiritual privileges and means of grace; and above all, for the promised aids of thy Holy Spirit.

O let a due sense of all these thy mercies lead us to repentance not to be repented of. Thou knowest our sinfulness, and our transgressions are not hid from thee. Help us to confess them with broken and contrite spirits; and do thou mercifully pardon them for Christ's sake.

Forgive, O Lord, our sins of omission and commission; our sins of thought, word, and deed. Pardon our earthly-mindedness, our deadness towards thee and spiritual things; the weakness of our faith, and the coldness of our love. Heal our backslidings, receive us graciously, and love us freely.

Strengthen us, we beseech thee, with might in our inward man, and enable us more successfully to contend against all our spiritual foes. Make us resolute to resist temptation, and to do thy will. Cause us to rejoice in thy holy ways, and cheerfully to devote ourselves to the furtherance of thy glory, and the welfare of our fellow-creatures. Suffer us not to repose in indolence and unconcern; but

enable us to work while it is day, knowing that the night cometh, when no man can work.

Pour down upon us, we beseech thee, all the sanctifying graces of thy good Spirit. Make us humble and meek, patient and forbearing, affectionate and sympathizing. Enable us to testify, from our own experience, that the ways of religion are ways of pleasantness, and all her paths peace.

May the love of Christ constrain us to all holy obedience, and render us willing to deny ourselves, take up our cross, and follow him. May our meditations of him be increasingly sanctifying and consolatory. Teach us to behold new beauties in his person and in his work, in his character and in his gospel. Teach us also humbly to copy his example, to walk even as he walked, and to purify ourselves even as he is pure.

Hear us, also, we beseech thee, in behalf of others, particularly those who are closely connected with us. Bless them, according to their wants and necessities, with every spiritual and temporal good. Regard, with tender compassion, the sick and the afflicted, and sanctify their trials to the good of their souls. Let thy especial blessing rest upon the rulers of this land—the Queen, and all in authority, and the ministers of thy true religion. Let thy grace restrain the wickedness of the

wicked, and strengthen the hearts of those that fear thee. May thy name be known upon earth, and thy saving health among all nations.

Hear us, we beseech thee, O Lord, in these our supplications and prayers, and send us an answer of peace, for the sake of our Lord and Saviour Jesus Christ; who alone is worthy, with thee and the Holy Ghost, to receive all praise and adoration, now and for ever.—Our Father, &c.

MONDAY EVENING.

O Lord God of our salvation, from whom alone all good things do come, we bless thee for the mercies of the past day. Thou daily pourest thy benefits upon us. Thou givest us all things richly to enjoy—the blessings of the life that now is, and of that which is to come.

Grant, O Lord, that as we are thus supported by thy bountiful grace and mercy, we may strive to live to thine honour and glory, and walk before thee in holiness and righteousness all our days. May we serve thee with a perfect heart, and with a willing mind. Laying aside every weight, and the sin which doth most easily beset us, may we run, with

patience, the race that is set before us, looking unto Jesus, the Author and Finisher of our faith.

O God our Saviour, thou that givest strength to thy people, let us not be faint or weary in our minds; but do thou comfort and support us, that we may steadfastly endure unto the end. Whilst some are departing from thee, give us grace to cleave to thee with full purpose of heart; that being faithful unto death, we may receive the crown of glory which fadeth not away.

Save us, O God, from those covetous desires which pierce the soul with many sorrows; and from that love of the world by which so many are enslaved to its pleasures. Turn away our eyes from beholding vanity, and quicken thou us in thy way. Grant us to be spiritually minded, which is life and peace. Establish within us that kingdom, which is righteousness, and peace, and joy in the Holy Ghost.

Suffer us not, O Lord, amidst the vicissitudes of life, to be moved away from the blessed hope of the gospel. Let not our faith be overthrown; let not our hope sink into despair; let not our love fail; but may we be firmly fixed on Jesus Christ, the same yesterday, to-day, and for ever. Lead us in the narrow path of eternal life, and uphold our goings, that our footsteps slip not. Enable us so to pass through things temporal, that

we lose not finally the things which are eternal. Whilst we live, may we live unto thee; and when we die, may we die unto thee; that so, whether living or dying, we may be thine.

Bless us, O Lord, as a family. Subdue in us every unholy temper and disposition. Make every one of us meek and lowly in heart, humble, patient, submissive.

Bless our dear friends; forgive our enemies, and enable us to forgive them, even as we hope to be forgiven of thee. Be favourable, O Lord, to our Queen and country. Give wisdom and courage to all in authority, that they may use it to thy honour and glory, and to the welfare of the people committed to their charge. Bless and prosper thy holy church universal, and especially that part of it to which we belong. Increase the number of thy faithful servants, and make them fruitful in every good word and work.

To thy fatherly care we now commend ourselves. May we abide this night under the shadow of thy wings; and, should we arise in the morning, to enter again on the duties of life, may thy fear and love dwell in our hearts, and influence all our doings. And when, O Lord, our day of grace shall have ended, and the night of death shall arrive, may we be found, as good servants of Jesus Christ, watching unto prayer. May our loins be girt about with truth, and our lights be brightly

burning; that so, when the voice of the bridegroom shall be heard, we may be ready to go forth to meet him.

These our prayers and praises we desire to offer up in the name and mediation of our Lord and Saviour Jesus Christ. Amen.—Our Father, &c.

TUESDAY MORNING.

O THOU holy and ever blessed God, of whose only gift it cometh, that thy faithful people do unto thee true and acceptable service; help us by thy Spirit, to feel our obligations to thee for thy continued mercies, and to present our morning sacrifice of prayer and praise at thy footstool, in great humility, and unfeigned sincerity. We have not only to lament the deadness of our hearts towards the things which pertain to thy glory, but to confess and bewail our manifold sins and wickedness. We are prone to cleave unto the dust, and to fix our affections on earthly and sensual objects. When we consider the holiness and purity of thy divine character, we are constrained to smite upon our breasts, and to implore an interest in thy pardoning mercy, and sanctifying grace. Our hearts are de-

ceitful above all things, and desperately wicked: they are as a cage of unclean birds. From within proceed evil thoughts, lasciviousness, wrath, strife, envyings, drunkenness, revellings, and every irregular passion that pollutes and degrades human nature. O Lord, we are compelled to weep for the disquietness of our souls; for we see and feel ourselves unworthy and unfit for the inheritance of thy kingdom.

Have compassion upon us, and for the sake of thy dear Son, create in us a clean heart, and renew a right spirit within us. O suffer not thy holy indignation to rise against us. Turn us, O Lord, and so shall we be turned. Send thy Holy Spirit to enlighten our dark understandings, to rouse our consciences, to lead us to repentance, to give us a lively faith in Jesus, and to make us holy in all manner of conversation. O that we may become fruitful trees in thy spiritual vineyard, and abound in every Christian grace and virtue—in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. May these things be in us, and bear testimony to the sincerity of our religious profession. May this important truth be more and more deeply impressed upon our hearts, "that they that are Christ's have crucified the flesh, with the affections and lusts."

O that we may not only have the witness

in ourselves that we are born again of water and of the Spirit, but be enabled to give a clear evidence of it to others, by daily putting off the old man with his deeds, which is corrupt, according to the deceitful lusts; and by putting on the new man, which, after God, is created in righteousness and true holiness.

O Lord, we are here before thee, this morning, living monuments of thy patience, goodness, and forbearance. Keep us this day from all sin and wickedness, from our spiritual enemy, and from everlasting death. Let thy kind providence preserve us, and may thy word and Spirit direct and sanctify our hearts and minds. Thou alone knowest the dangers, difficulties, and temptations to which we may be exposed: as our day is, so let our strength be. Let thy banner over us be love. Thou art a sun and a shield to them that put their trust in thee. Help us to resign ourselves to thy disposal. When we go out, O let thy presence go with us. And when our worldly occupations engage our attention, may we conduct ourselves with uprightness, knowing that every part of our behaviour is naked and open to thee. Give us spiritual might, that we may shew forth thy praise, not only with our lips, but in our lives. Bless all our friends, pardon our enemies, and prepare us all for an eternity of bliss and glory, through Jesus Christ; to whom, with thee, and the

Holy Ghost, be all honour and praise. Amen. —Our Father, &c.

TUESDAY EVENING.

O LORD God Almighty, who dwellest in the highest heavens, righteousness and judgment are the habitation of thy throne. In wisdom hast thou ordained that we must all appear before thy awful tribunal, to receive for the things done in the body, whether they have been good or bad. When we seriously think upon this, our spirits are overwhelmed within us, our hearts are desolate. Our manifold and crying sins have long been calling for divine vengeance from above; and hadst thou entered into judgment with us, we must at this moment have been lifting up our eyes in misery. O that we could prostrate ourselves before thee, and approach thy footstool in true repentance, faith, and prayer, and make an unfeigned surrender of ourselves, to be saved in the way of thine appointment. We see our danger, but are afraid that we do not feel it as we ought: we acknowledge our guilt, but are doubtful whether we feel that brokenness of heart, and contrition of spirit, which are peculiar to the real penitent. Work

in us mightily by thy Holy Spirit: take from us these hearts of stone, and, according to thy own promise, give us hearts of flesh. Enable us to discover a real evil in sin, not only as exposing us to present miseries, but as offensive to the holiness and purity of thy nature, and making us liable to the tokens of thy righteous indignation. O prepare us for our final departure out of this life, that, dying the death of the righteous, our last end may be like his.

O blessed Jesus, when thou shalt make thy second appearance, and the sound of the awful trumpet shall open the graves of the dead, and all must come forth at thy command some to the resurrection of life, and others to the resurrection of damnation, may we be found in the number of those who shall rise up in thy likeness. Permit us not to rest satisfied with a mere profession, nor to be contented with a bare compliance with the external privileges of the gospel, but grant us daily to experience it to be the power of God to the salvation of our souls. O teach us to dread nothing so much as to be made lasting monuments of thy righteous vengeance; for wherein shall we be profited, though we gain the whole world, if, after all, we lose our own souls? or what shall we give in exchange for our souls? O Lord, awaken us to a deep sense of the importance of these things, and

suffer us not to think that it will be sufficient in the awful and last day, to cry Lord! Lord! but may thy Holy Spirit now so enlighten, direct, and sanctify every power and affection of our hearts and minds, that we may live and act with unfeigned regard to thy glory. May we constantly be found in the way of righteousness, doing the will of God from the heart. O "number us with thy believing people here, that we may be glorified with thy saints hereafter."

O Lord, we have to praise thee, that thy kind providence has permitted us to offer this our evening sacrifice of prayer and thanksgiving. Whilst many, during the past day, have closed their eyes in death, we are spared once more to approach the throne of grace. Have compassion upon us, and forgive all our sins. We would commit ourselves to thy fatherly protection; refresh our bodies with comfortable rest, and keep us inwardly in our souls. And if it be thy blessed will, that we should see the light of another day, may we be strengthened to perform every moral, relative, and religious duty which belongs to us, as members of society, and children of God. Hear, and accept, O Lord, these our feeble and imperfect petitions, for the alone sake of thy dear Son, Jesus Christ, our blessed Lord and Saviour. Amen.—Our Father, &c.

WEDNESDAY MORNING.

ALMIGHTY, all-seeing, and most gracious God, the world and all that is therein, is made, maintained, and ordered by thee: thou art every where present, in all thy power and majesty. Though thou art revealed in thy glory to those only that are in heaven, thy grace is still at work on earth to prepare men for that glory: Thou madest us not as the beasts that perish, but with reasonable immortal souls, to know, and seek, and serve thee here, and then to live with all the blessed in the everlasting sight of thy heavenly glory, and the pleasures of thy perfect love and praise.

But we are ashamed to think how foolishly and sinfully we have forgotten and neglected God, our souls, and the hopes of a blessed immortality, and have over-much minded the things of this visible, transitory world, and the prosperity and pleasure of this corruptible flesh, which we know must soon turn to rottenness and dust. Thou gavest us a law which was just and good, to guide us in the only way to life; and when by sin we had undone ourselves, thou gavest us a Saviour, even thy eternal Word made man, who by his holy life and bitter sufferings reconciled us to thee, and both purchased salvation for us, and revealed it to us, better than an angel from heaven could have done, if thou hadst sent him to us

sinners on such a message. But, alas! how light have we set by our Redeemer, and by all that love which thou hast manifested by him! and how little have we studied and understood, and less obeyed, that covenant of grace which thou hast made by him to lost mankind!

But, O God, be merciful to us, vile and miserable sinners; forgive the sins of our natural depravity and the follies of our youth, and all the ignorance, negligence, omissions, and commissions of our lives; and lead us to that true repentance which needeth not to be repented of. Our life is but as a shadow that passeth away, and it is but as a moment till we leave this world, and appear before thee to give up our account, and to speed for ever as here we have prepared. Should we die before thou hast turned our hearts from this sinful flesh and world to thee, by true faith and repentance, we shall be lost for evermore. O thou that hast pitied and saved so many millions of miserable sinners, pity and save us also, that we may glorify thy grace for ever. Surely thou delightest not in the death of sinners, but rather that they return and live. See, Lord, we return to thee, and plead, in thy presence, the virtue of our Redeemer's blood. Wash us thoroughly from our iniquity, and remember it no more against us for ever.

But it signifies little that we pray for the pardon of past transgressions, if sin still

reigns supreme in our hearts. Save us, then, from Satan, and this tempting world, but especially from ourselves: teach us to deny all ungodliness and fleshly lusts, and to live soberly, righteously, and godly in this world. O that we could crucify our flesh now, and mortify every carnal affection, that, from henceforth, we might, by being holy, harmless, and separate from sinners, show that we are living by the power of the Son of God, who loved us, and gave himself for us. Let it be our chiefest daily work to please thee, and to lay up a treasure in heaven, and to make sure of a blessed life with Christ, and quietly to trust thee with soul and body.

Make us faithful in our callings and in our duties to one another, and to all men, to our superiors, equals, and inferiors. Bless the Queen, and all in authority, that we may live a quiet and peaceable life in all godliness and honesty. Give wise, holy, and peaceable pastors to all the churches of Christ, and holy and peaceable minds to the people. Convert the heathen and infidel nations of the world; and cause us, and all thy people, to seek first the hallowing of thy name, the coming of thy kingdom, and the doing of thy will on earth as it is done in heaven. Give us our daily bread, even all things necessary to life and godliness, and let us be therewith content. Forgive us our daily sins, and let thy love and

mercy constrain us to love thee above all; and for thy sake to love our neighbours as ourselves; and in all our dealings, to do justly and mercifully, as we would have others to do by us.

Keep us from hurtful temptations; let our thoughts, affections, passions, words, and actions, be governed by thy word and Spirit to thy glory: and let our souls be so delighted in the praises of thy kingdom, thy power, and thy glory, that it may sweeten our occupations this day, and preserve us in a longing and joyful hope of the heavenly glory. And let the grace of our Lord Jesus Christ, and the love of God our Father, and the communion of the Holy Spirit, be with us now and for ever. Amen.—Our Father, &c.

WEDNESDAY EVENING.

ALMIGHTY GOD, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but wouldest rather that he turn from his wickedness and live, and hast declared and pronounced to thy people, being penitent, the absolution and remission of their sins; thou pardonest and absolvest all them that truly repent, and unfeignedly believe thy holy gospel. We therefore acknowledge our manifold of-

fences, whereby thou art justly displeased. In many things we have all offended thee; in pride, in impenitence, in hardness of heart, in neglect of thy word, and the means of grace, in forgetfulness of thee, and in disobedience to the commands of thy dear Son. We are all as an unclean thing, and all our righteousnesses are as filthy rags; and our iniquities as the wind, have carried us away; and we all do fade as the leaf.

But we pray thee, O Lord, enter not into judgment with thy servants. We are humbled before thee. Remember that we are but dust and ashes. Let us fall into thy hands, for thy mercies are great, and thy compassions fail not. Pardon, we beseech thee, all our sins; and give unto us true repentance, and thy Holy Spirit; that those things may please thee which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to thy eternal joy.

But whereas we cannot, by our best services, make any satisfaction for the sin that is past, we flee unto thy cross, O Lamb of God, who hast made there, by the one oblation of thyself, once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.

We look unto thee, who wast lifted up to draw all men unto thee; and we entreat thee

to turn and look upon us; that, after the example of thy penitent apostle, who went out and wept bitterly, we may mourn, in the bitterness of our souls, for all the evils which we have done; and may feel that godly sorrow, which worketh repentance unto salvation, not to be repented of.

O Saviour of the world, who, by thy cross and precious blood, hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

These great mercies, which we have implored for ourselves, be pleased, O God, to extend unto our fellow-creatures.

Let repentance and remission of sins be preached unto all nations in the name of thy beloved Son.

Cause the wicked to forsake his way, and the unrighteous man his thoughts; and let him return unto thee, that thou mayest have mercy upon him, and abundantly pardon him.

Give thy blessing to the righteous; and with thy favourable kindness defend him, as with a shield.

May those, who profess to know thee, but in works deny thee, no longer have a name to live, while yet they are dead before thee.

Have compassion upon those who are grown lukewarm in thy service. May they be zealous and repent, and do their first works. Give them the comfort of thy help again; and stablish them with thy free Spirit.

Look especially on such as are bowed down greatly with their sins; to whom the remembrance of them is grievous, and the burden thereof intolerable. Compass them about with songs of deliverance. Give them a right understanding of themselves, and of thy threats and promises, that they may neither cast away their confidence, nor place it any where but in thee. Shut not up thy loving kindness in displeasure; but make them to hear of joy and gladness; that the bones which thou hast broken may rejoice. Deliver them from fear of the enemy: lift up the light of thy countenance upon them; and give them thy peace, which passeth all understanding.

We entreat thee, also, to accept our thanks for the blessings which we have hitherto received.

We praise thee for the comforts and protection of the past day; for we are unable to defend ourselves, and unworthy to be defended by thee.

We bless thee for providing for us a place of rest by night; for thy beloved Son, when he was upon earth, had not where to lay his head. Thou only art he who makest us continually to dwell in safety. We beseech thee, therefore, most mighty God, who art the protector of all that trust in thee, without whom nothing is strong, nothing is holy, to watch over us, and keep us, through the hours of darkness.

Increase and multiply upon us thy mercy, from day to day; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things that are eternal.

Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.—Our Father, &c.

THURSDAY MORNING.

O HOLY, blessed, and glorious God, who livest and abidest for ever, we adore thee as the Sovereign Lord of heaven and earth, the Giver and Preserver of all good things.

Our voice shalt thou hear, O Lord, every morning; for every morning thy mercies towards us are renewed: great is thy faithfulness and truth.

How many of our fellow creatures, during the hours of the past night, have slept the sleep of death, and shall awake no more till the resurrection in the last day! How many, like their Lord and Master, have not found where to lay their heads! And how many have been watering their beds with tears, full of tossings to and fro, to the dawning of the

day; whose cry hath been all the night, "Would God it were morning!" and whose cry now is, "Would God it were evening!"

Lord, what are we, that thou shouldest be so mindful of us, and so gracious unto us, in saving our life from destruction, and crowning us with loving kindness and tender mercies!

We confess that thou art the Lord by whom alone we have escaped death. It is entirely of thy mercies in Christ Jesus that we are not consumed, because thy compassions fail not. For his sake still look upon us, and be gracious unto us. Deal not with us according to our sins, nor reward us according to our iniquities.

And grant, we beseech thee, that with our restored strength and capacities, we may give up ourselves afresh to thy service. Stir us up to self-examination and reflection; to watchfulness and prayer. Enable us to break through our habits of spiritual sloth and negligence; and teach us the value of time, while yet we are able to improve it. And we earnestly pray thee, O heavenly Father, in whose hands are the issues of life and death, to spare our lives, till the work is finished which thou hast given us to do.

O God, the strength of them that trust in thee, we implore thy special presence and protection through this day; not knowing what a day may bring forth; only that sufficient for each day is the evil thereof.

Be with us in what immediately lies before us. Watch over us for good; and keep us as the apple of thine eye. Make us active in the discharge of present duties. Cleanse us from our most secret faults, and keep us from presumptuous sins, lest they get the dominion over us.

Save us from the corruptions of our own hearts; from the wiles and assaults of the prince of darkness; and from the wicked practices of the world around us. Give us grace to deny ourselves, to take up our cross, and to follow Christ.

Preserve us, at home and abroad, in public and in private, from every thing that might prove to us an occasion of falling.

And since, through the weakness of our mortal nature, we can do no good thing without thee, grant us, continually, the help of thy grace, that in keeping thy commandments we may please thee both in will and deed.

Lord of all power and might, who art the Author and Giver of all good things, graft in our hearts the love of thy name; increase in us true religion; nourish us with all goodness; and, of thy great mercy, keep us in the same, all the days of our life.

Be pleased, O Lord, to hear our supplications and prayers for our fellow-creatures in general; and especially for such as are ex-

posed to any of those evils from which we are mercifully delivered.

Sanctify thy fatherly corrections unto them, and do thou, the Father of mercies, and the God of all comfort, comfort them in all their tribulations; that they may not faint under thy afflicting hand. As their sufferings abound, let their consolations abound also: and the more the outward man decayeth, the more may they be renewed by thy grace and Holy Spirit in the inner man: that so their afflictions may be the means of working out for them a far more exceeding and eternal weight of glory.

Hear us, we humbly beseech thee, Almighty God: and as thou hast given us grace, at this time, with one accord, to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy name thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us, in this world, knowledge of thy truth, and, in the world to come, life everlasting.—Our Father, &c.

THURSDAY EVENING.

O God of the spirits of all flesh, it is meet

and right that unto thee all flesh should come. It is very meet and right, and our bounden duty, that we should, at all times, and in all places, give thanks unto thee, O Lord, holy Father, Almighty, everlasting God. Therefore, with angels and archangels, and all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, holy, holy, holy, Lord God of hosts, heaven and earth are full of the majesty of thy glory. Glory be to thee, O Lord most High.

Thou hast brought us to the conclusion of another day: and we desire, in an especial manner, to praise thee for the many and undeserved blessings which we have received. It is of thy mercies, O Lord, that we are not consumed; because thy compassions fail not; and because we have an all-prevailing Advocate, ever living to make intercession for us.

Our misdeeds testify against us, and our trespass is grown unto the heavens; but thy mercy also reacheth to the heavens, and thy truth unto the clouds. Thou, even thou, art he, that blottest out our transgressions for thy name's sake, and for thy beloved Son's sake, wilt not remember our sins. Through Him, thou hast no pleasure in the death of him that dieth; but wouldest rather that he be converted and live. And through him,

thou hast promised forgiveness unto all them that with hearty repentance and true faith turn unto thee; showing mercy unto thousands, in them that love thee, and keep thy commandments.

Be merciful, therefore, unto us, O God; be merciful unto us; for our soul trusteth in thee. Pardon and deliver us from all our sins; confirm and strengthen us in all goodness: and bring us to everlasting life, through Jesus Christ our Lord.

Trusting in the multitude of thy tender mercies, and in thy loving-kindnesses which have been ever of old, we flee unto thee for rest and safety this night.

Thou seest that we have no power of ourselves to help ourselves. Take us, therefore, we beseech thee, under the protection of thy good providence. Keep us, both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul.

Bless us in our lying down, and in our rising up. May we remember thee on our bed; and think on thee in the night-watches; and when we awake, may we still be with thee.

Furthermore, we entreat thee, O Lord our God, to bless the whole race of mankind with all things needful for life and godliness.

Prepare thy way before the face of all people: and visit them with thy salvation.

Vouchsafe thy blessing to this kingdom; and let thy glory still dwell in our land.

As we are taught by thy holy word that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom, we humbly beseech thee so to dispose and govern the heart of Victoria thy servant, our Queen, that in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people, committed to her charge, in wealth, peace, and godliness. And to all thy people give thy grace, that they may learn both to fear thee, and to honour the Queen; being subject to the higher powers, and submitting themselves to every ordinance of man for thy sake. Keep us, O Lord, from all sedition, privy conspiracy, and rebellion: and continue to stretch forth the right hand of thy majesty, to be our defence against all our enemies.

Give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

Grant that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness.

Bless all who have done, or wished us good;

and reward them seven-fold into their bosoms.

Do good to those who have done, or wished us evil; and give them repentance and better minds.

Preserve the rich and prosperous from worldly pride; and the poor and needy from murmurings, envyings, and discontent.

Finally, we beseech thee, Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking, to have compassion on our infirmities; and those things which, for our unworthiness, we dare not, and, for our blindness, we cannot, ask, vouchsafe to give us, for the worthiness of thy Son, Jesus Christ, our Lord, in whose name and words we further call upon thee.—Our Father, &c.

FRIDAY MORNING.

ALMIGHTY and ever blessed God! it ever becomes us to approach thee with the voice of gratitude and praise. We desire to come to the throne of grace, in the new and living way which has been consecrated by the blood of Jesus; and to praise thee for the knowledge of salvation, through him.

We humbly adore thee as the Father of lights, from whom cometh down every good and every perfect gift. It has pleased thee that in Jesus Christ, the head and the surety of thy people, all fulness should dwell, that in him they might be complete. We trust we have been enabled to receive him as our righteousness; and that our hope for pardon and for justification is in the obedience and the death of thy beloved Son. But we feel the burden of indwelling sin; and we earnestly pray for an increase of holiness of heart and of life, and that we may be conformed to thy blessed will. Thou, O God, searchest the hearts, and triest the reins of the children of men. Search us, O God, and know our heart; try us and know our thoughts; see if there be any wicked way in us, and lead us in the way everlasting.

We deeply lament that the impression which the truth as it is in Jesus makes on our heart should be so slight; and that our faith should be so weak, and our love so cold. May we, O Lord, be renewed in the spirit of our mind. A new heart do thou give us, and a right spirit do thou put within us. As he who hath called us is holy, may we be holy, in all manner of conversation. May the same mind be in us, which was in Christ Jesus, and may we so walk even as he walked. Deliver us from being carnally minded, which is death; and make us spiritually minded, which is life and peace.

At the footstool of thy throne, O thou God of all mercy, we beseech thee for Christ's sake, to save us from the love and the power of sin. We plainly feel the defilement and corruption of our nature, and our inaptitude for every holy and spiritual service. But who can understand his errors? Cleanse thou us from secret faults. Keep back thy servants also from presumptuous sins; let them not have dominion over us. May thy grace, O Lord, which hath appeared unto all men, effectually teach us to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and the Saviour, Jesus Christ."

As thy mercies lay us under the obligation, so may thy grace enable us, to present our body a living sacrifice, holy and acceptable in thy sight, which is our most reasonable service. Impress our hearts more deeply, O Lord, with a sense of the infinite worth of spiritual blessings, and of the value of our immortal souls And with this abiding impression on our mind, may we labour for that which endureth to eternal life; and make it our chief and our daily business to seek those things which are above, where Christ sitteth on the right hand of God. Oh! strengthen us, blessed God, by thy Spirit, that we may not be led away by the error of

the wicked, nor yield to an evil heart of unbelief, nor, at any time, fall into temptation. We have no strength in ourselves; but, O Lord, our hope is in thee. Forsake not thou the work of thy hands. Enable us to reckon ourselves dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. And may we put off the old man, with his deeds, and put on the new man, which is renewed in knowledge, after the image of him that created him.

O Lord, keep our conscience tender; may it be easily impressed with thy word and providence, and touched with an affectionate concern for thy glory, and the good of our fellow-creatures. Oh! give us the enjoyment of thy wisdom and love, thy grace and thy truth; for this is that better part which shall never be taken from us. May we bear the image of our Redeemer through life, and may we be made meet for dwelling in thy presence for ever. Make all the dispensations of thy providence towards us, and the ordinances of grace which we enjoy, the means of promoting our deadness to the world, and the spirituality of our desires and affections, and our love and resemblance to Christ. And after having done and suffered all thy blessed will concerning us on earth, may we be united to the redeemed in heaven, who have washed their robes and made them white in the blood of

the Lamb, and who are before the throne of God, and serve him day and night in his temple! Amen.—Our Father, &c.

FRIDAY EVENING.

O LORD, who is like unto thee! Thou art the blessed and only Potentate, the King eternal, immortal, invisible, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see. We rejoice that though thou art thus exalted far above all blessing and praise, still thou hast respect unto the lowly and even hast pleasure in them that fear thee, in them that hope in thy mercy. Were it not for the assurance that thy compassion is boundless, we must sink into despondency and despair. If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, thou, O Lord, art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Enable us often to engage in this important exercise, and not only to acknowledge, but also to bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine

majesty, provoking most justly thy wrath and indignation against us. May we earnestly repent, and be heartily sorry for these our transgressions; may the remembrance of them be grievous unto us, and the burden of them be intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son the Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life. Alas! for us, we are prone to forget the things that make for our peace. Stir up our minds by way of remembrance. Let all the means we have of spiritual good, be in constant exercise, beneath the effectual blessing of our God. Make our consciences faithful to their trust, and us attentive to their monitions. May we regard the work of the Lord, and consider the operation of his hands. Let the word of Christ dwell in us richly in all wisdom. Inspire us with that devotion which habitually operates, which will make it our delight to pour forth the whole soul before thee, and when this is not permitted, to waft fervent and holy ejaculations to thy throne. Supply us, every day, every hour, every moment, with the influences of the ever blessed Spirit. Without his aid we are weaker than worms, with him we are but a little lower than the angels. Take charge, we entreat thee, of our temporal circumstances, O thou that clothest the lilies of the field, and

feedest the fowls of the air, and hearest the young ravens that cry. Two things only we require of thee: Remove far from us vanity and lies; give us neither poverty nor riches; feed us with food convenient for us; lest we be full and deny thee, and say, Who is the Lord? or, lest we be poor and steal, and take the name of our God in vain. O send us nothing that thou wilt not bless, and take nothing from us in thy displeasure. Suffer us never to imagine that this is our rest, and guard us against the evil of wishing to depart before all the fruit thou requirest is brought forth, or wishing to stay when the Master calls us. May a knowledge of thy will be enough to induce entire submission, and to ensure prompt and cheerful obedience. O give to us the holy and happy state of mind which shall allow the declaration, Lord, our heart is not haughty, nor our eyes lofty; neither do we exercise ourselves in great matters, nor in things too high for us. Surely we have behaved and quieted ourselves as children that are weaned from their mother; our souls are even as weaned children. O Lord, thou demandest our tribute for the mercies of this day, enable us with a sincere and ardent gratitude to present it at thy feet. Accept our offerings through the beloved, who, while we are undeserving, is worthy to receive power, and riches, and wisdom, and might, and honour, and glory,

and blessing. Indulge us now, we pray thee, with refreshing sleep; or, if this be denied, may our soul be satisfied as with marrow and fatness, and our mouth shall praise thee with joyful lips, when we remember thee on our bed, and meditate on thee in the night-watches. In the morning may we arise beneath the smiles of thy countenance; and to the Tri-une Jehovah be ascribed majesty and dominion, for ever and ever. Amen.—Our Father, &c.

SATURDAY MORNING.

ALMIGHTY and eternal God, who hast created us after thine own image and likeness; who hast made us capable of loving thee and enjoying thee eternally! We adore thee with all humility as our Sovereign Lord; give us we beseech thee, such a sense of thy infinite goodness, as to return unto thee all possible love and obedience.

O our God, upon whom all things depend, we acknowledge that we have nothing but what is the effect of thy bounty; bless the Lord, O our soul, and declare his loving-kindness to all generations. We humbly and heartily thank thee, for all the graces and favours thou hast bestowed upon us; for making us rational

creatures, and for securing our welfare by the constant care of thy Providence; for redeeming us by the death of thy Son, and for providing the grace of the Holy Spirit to sanctify our corrupt nature; for bringing us to the knowledge of the Christian religion; for blessing us with plentiful means of salvation, and for preserving a glorious inheritance for those that love thee and keep thy commandments; for the many temporal blessings thou hast conferred upon us; for repairing the infirmities of our frail bodies with comfortable rest and sleep; for the preservation of us this night, and the rest of our lives, from innumerable accidents and dangers. O may we always delight to praise and glorify thy holy name, and above all thy benefits, to love thee, our great benefactor.

O Father of mercies, shut not up thy bowels of compassion towards us, vile and miserable sinners! Despise not the work of thine own hands, the purchase of our Saviour's blood. We most humbly implore the pardon and forgiveness of all our sins, whether of omission or commission, for the sake of the Lord Jesus Christ, thy only Son. We are heartily sorry that we have offended thee; we detest our sins, because they are displeasing to thee, who art infinite goodness; we are resolved, by the assistance of thy grace, to return no more to folly, to avoid all occasions of evil, and to live better for the time to come.

We dedicate to thee, O Lord, our bodies and souls, and all that we have; and because through the weakness of our mortal natures we can do no good thing without thee, grant that all we shall do or suffer this day, by the help of thy grace, may tend to thy glory, and the salvation of our own souls.

Enlighten our minds with a true and thorough knowledge of our duty, and enable us by thy Holy Spirit to perform it with care and diligence. Make us sensible of our own vileness and corruption, and let us never want thy gracious assistance to correct and reform it. Let us form a right judgment concerning the vanity and emptiness of all transitory enjoyments, that they may never prevail upon us to transgress thy holy laws; but that, by the contempt of them, we may fix our hearts upon those pleasures which are at thy right hand for evermore. And grant that all the afflictions of this life, which thou in thy wise providence shalt think fit to lay upon us, may turn to our spiritual profit and advantage; that we may bear them with patience and submission to thy holy will, and thereby learn greater gratitude to thy goodness for the mercies we enjoy. Let no anxious or solicitous cares ever disorder or distract our minds, but let us trust in thy providence to bless our honest diligence; being assured, that if we seek

first the kingdom of God and its righteousness, all other things shall be added unto us.

Defend us by thy almighty power from all those snares and temptations which continually solicit us to offend thee, and from all those bodily dangers to which we are subject in this our pilgrimage here upon earth; that all our thoughts, words, and actions, may be so guided by the Holy Spirit, that we may ever seek thy honour and glory, and that the main concern of our life may be, to fit and prepare ourselves for that everlasting salvation thou has promised.

Keep us all this day in innocence, and in love to thee and to all men: let us manage all our temporal affairs with uprightness and integrity, and converse with candour and affability; do thou direct our paths, and teach us to guide our affairs with discretion; but let not the pursuit of the things of this life rob us of that time which ought to be employed in the concerns of our souls, nor divert us from the serious thoughts of the world to come; that walking faithfully before thee all our days, and being found watching when our appointed time shall come, we may from a life of righteousness be translated to a life of glory, for Christ's sake. Amen.—Our Father, &c.

SATURDAY EVENING.

WHEREWITH shall we come before thee, O Lord; or bow ourselves in thy presence, O thou most high God! Cause us to come unto thee in faith; mentioning no other name, pleading no other righteousness, and trusting in no other atonement, than thy name, righteousness, and atonement of thy blessed Son, and our adorable Mediator, Jesus Christ. In him we desire to be found; through him we hope for favour with thee, and acceptance in thy sight. Blessed be thy goodness for the mercies of the day, for the blessings of thy providence, and comforts of thy Spirit, and for the privileges we enjoy.—We thank thee that we have been protected from danger, and above all, that we have been, in any measure, withheld by grace from sinning against thee. Sinners we are, and sinned against thee we have, even at the best of times, and in the best of frames; but, Lord, make us thankful for the desire which thou hast given us of living unto thee; and oh! make our desires effectual through the mighty working of thy Spirit, who is able to subdue even the most rebellious hearts to himself. Lord, wash out the transgressions of this day, and of this week now nearly closing. Look upon the covenant of thy grace; and through the blood of the

covenant, forgive us all our sins, and cancel the hand-writing that is against us, and nail it to the cross. Purge us with hyssop, and we shall be clean; wash us and we shall be whiter than snow. Shouldest thou lay judgment to the line, and righteousness to the plummet; shouldest thou deal with us according to our deserts, or if thou wast to enter into judgment with us, upon the footing of our best performances, alas! we could not stand in thy presence nor be justified in thy sight. Our prayers, praises, alms-deeds, and all that we are and do, if weighed in the balance of the sanctuary, and brought to the test of thy perfect law, would be found not only deplorably deficient, but altogether lighter than vanity itself;—yet although we are vile thou art gracious. We bless thee for that rich provision of grace and glory which thou hast made for thy penitent people, in the righteousness, sacrifice, and intercession of him who is their Advocate with the Father, and the propitiation for their sins. Thou hast delivered thy redeemed from going down into the pit, by contriving, finding, and accepting a ransom for them. O certify us by thy blessed Spirit, and by the tokens of grace, that we are of the happy number; that we are loved by thee with an everlasting love—interested in the sure mercies of David. Continue thy goodness towards us to-night. May we, as the beloved

of the Lord, dwell in safety by him. Make us rest under thy defence, O thou Most High, and abide under the shadow of the Almighty. Thy mercies to us have been equally great, numerous, and unmerited: may we ever experience thee to be a God of love. Perfect, O Lord, that which concerneth us, and forsake not the work of thine own hands. Bless us with thy presence, thy grace, and thy protection. Suffer not the enemy to have any advantage over us, neither let the son of wickedness approach to hurt us.

Be with all thine everywhere. Visit them, in particular, with thy salvation, whom we desire to bear upon our hearts before thee. May those who are near and dear to us, be near and dear to God; and whatever separation thy good providence may make upon earth, O grant that we and they may meet with joy at thy right hand in the hour of death, and in the day of judgment. Preserved by thy gracious mercy, we are coming near to the end of another week; many of our fellow-creatures. since the commencement thereof, have left this scene, and have entered upon an eternal state. O God most holy, O God most mighty, grant that, before our eyes close in death, we may be enabled to embrace the Lord's Christ in the arms of faith; and under the shinings of thy countenance, and in the unclouded prospect of thy celestial abode, may

say, Now, Lord, lettest thou thy servants depart in peace, for our eyes have seen thy salvation. Carry us holily, peaceably, and safely through the ensuing Sabbath. Lift up the light of thy countenance upon us, and may our comforts be neither few nor small. In all the duties that are before us, may we look to the Spirit of grace for willingness and power to serve thee faithfully; and may our entire dependence be upon the merits of Jesus Christ the righteous, to render our defective polluted services such as thou wilt mercifully accept in him. Be thou on to-morrow present in the worshipping assemblies of thy saints; meet them that desire to meet with thee, and visit them with thy salvation, who mean to visit and wait on thee in the ordinances of thy appointment: may such as seek thee be joyful and glad in thee; and may they find, by happy experience, that one day in thy courts is better than a thousand elsewhere, and that thy house is indeed the house of God and the gate of heaven. Be with all the faithful stewards of thy mysteries in every place, who shall minister in thy name. Enable them rightly to divide the word of truth, giving both to saints and sinners their portion. Pardon the unworthiness of ministers and people, and vouchsafe to own thy glorious gospel, by making it effectual to the salvation of them that hear. Every spiritual and temporal mercy we request

for the alone sake of Jesus Christ the righteous. Amen.—Our Father, &c.

Third Week.

SABBATH MORNING.

Holy, holy, holy Lord God Almighty, who wast, and art, and art to come! We would enter into thy presence with grateful hearts, to bless thee for the return of this sacred day We thank thee for thy care of us through the solitude of the night, for the measure of health and strength vouchsafed to us this morning, and for the cheerful expectation of being permitted to spend this day in the sacred exercises of devotion. May it be to us a Sabbath of spiritual joy!

We bless thee that this is the day which the Lord hath made; we will rejoice and be glad in it; that thou hast revealed unto us thy holy sabbaths, and that we live in a land, in all parts of which God is publicly and solemnly worshipped on this day.

We bless thee that sabbath-liberties and opportunities are continued to us; and that we are not wishing in vain for these days of the

Son of man; that our candlestick is not removed out of its place, as justly it might have been, because we have left our first love.

Give us grace to remember to keep it holy, to watch unto prayer, to keep our tongues from evil, and our feet from the paths of levity and sin.

Solemnize our minds more especially in thine outward courts. May we remember that thou art great, and art greatly to be feared; that thou art a spirit, and requirest those who worship thee to worship thee in spirit and in truth. Pour out upon us, and upon all who shall assemble with us, the spirit of grace and of supplication. May we not come under the condemnation of those who worship thee with their lips, whilst their hearts are far from thee; who bow the knee, but render not the homage of a grateful mind.

Give to us, we beseech thee, a deep sense of our unworthiness; convince us all of sin, and lead us to confess it with broken and contrite hearts. Help us to search and try our ways; and may a sense of our weakness, as well as our guilt, lead us to earnest supplication for the influences of thy Holy Spirit. Teach us to pray with energy and perseverance; to ask, so as that we shall receive; to seek, so as that we shall find; and to knock, so as that the door of mercy shall be opened unto us.

services of the sanctuary, and to listen to the instructions of thy word. How many of our fellow-creatures have been prevented, by sickness and calamity, or by their own carelessness and folly, from going up to thy temple. O that we may thankfully receive thy blessings, and diligently improve them.

Give us grace to be always mindful of thy goodness, and to show forth thy praise in our whole life and conversation. May the life which we live in the flesh be by the faith of thy blessed Son; and may a sense of his unspeakable condescension and love, in taking upon him our nature, and dying for our sins, constrain us to surrender ourselves cheerfully and unreservedly to thy service. May we be Christians not in word and in tongue only, but in deed and in truth.

Cherish, we beseech thee, whatever holy desires or favourable impressions thy word and Spirit may have produced in us this day. Let us not be forgetful hearers, but doers of thy word. Make us watchful, that our spiritual enemy may not despoil us of our goods, nor take thy word out of our hearts. May it be rooted and grounded in our inmost souls, and bring forth much fruit, to the glory of thy name.

Let us not be numbered with those who hear the word with joy, and in time of temptation or persecution fall away.—Neither let

thy word be choked with the cares, or the riches, or the pleasures of this life; but may we understand it, and keep it, and bring forth fruit with patience.

We confess, O Lord, our ignorance, as well as our guilt. Open thou our understandings, that we may understand the scriptures. Let the word of Christ dwell in us richly in all wisdom. May we not be carried about with divers and strange doctrines, but may our hearts be established by thy grace. We know that if thou leave us to ourselves, we shall greatly err: grant, therefore that the Spirit of truth may guide us into all truth, and cause us to hold fast the form of sound words which we have heard, in faith and love, which is in Christ Jesus.

Give us, we beseech thee, an increase of faith, hope, and love. May our faith be strong in Christ, to the honour of thy name, and the salvation of our souls. May our hope be sure and steadfast, entering into that within the veil. May our love, as a holy flame, purify our hearts, and shine forth in our lives.

Command thy blessing, O Lord, to rest abundantly on the labours of thy ministers. May they not have laboured this day in vain, nor have spent their strength for nought. May the gospel of our Lord Jesus Christ have free course and be glorified. Increase his church, and enlarge his kingdom. May all

nations come and worship before him, and magnify his name.

We pray also for thy servant, the pastor of the congregation of which we are members. Let not his ministry be a savour of death unto death to any, but a savour of life unto life to all. While he is watering others, may he be watered himself by the dew of thy Holy Spirit. Give him the deep and thankful joy of knowing that his spiritual children are walking in the truth.

Bless, gracious Lord, our dear relations and friends, and bestow upon them the blessings which we have asked for ourselves. By thy great mercy defend us from all perils and dangers of this night: may we lie down in peace, and rest in safety. And when our Sabbaths shall have ended on earth, may we enjoy an eternal Sabbath in heaven. and rejoice for ever in the love of Jesus Christ our Saviour. Amen.—Our Father, &c.

MONDAY MORNING.

FATHER of mercies and God of all comfort, we thank thee for having made thyself known by the most gracious names; they encourage

helpless and guilty creatures, to hope, to believe, to pray, and to rejoice.

Blessed be thy name for the various proofs which thou hast given of thy mercy; O Lord, the earth is full of them: although wickedness dwelleth in it, although it is inhabited by a seed of evil doers, yet through thy goodness, it abounds with the means of comfort, and enjoyment!

We have brought sin into the world, and sin hath brought suffering into it; but thou, compassionate God! (against whom that sin is committed) hast stored the world with the means of relief. Thou mightest have abandoned man to the evils he brought on himself; but in thy great mercy, thou hast provided remedies for us, and hast shown us where to find, and how to apply them.

We thank thee, O Lord, for every thing which thou hast mercifully provided to remove pain, to rescue us from immediate death, to give length to our days, and comfort to ourselves, and those to whom we are dear. Blessed be God for all those medicinal virtues, which thou hast taught man to discover and apply for the relief of them that suffer pain or sickness. How manifold are the instances of thy goodness! How numerous are the signs of thy compassion! Earth, air, and sea, not only displaying thy majesty, but showing forth the tokens of thy mercy. O that men would

therefore praise the Lord for his goodness, and declare the wonders which he doeth for the children of men.

But how shall we find words to express the mercy, which thou hast manifested in the redemption of mankind! By our sin, we have not only brought pain and distress upon ourselves, but we have exposed ourselves to thy righteous anger, and to a sentence of everlasting banishment from thy presence. But to prevent this thou hast appeared for us: rich in mercy, as well as infinite in wisdom, thou hast furnished the means of our being saved from all the dreadful consequences of sin.

And, O great God, how astonishing are these means! Could it ever have entered into the heart of man to conceive, that thou shouldest so love the world, as to give thine only begotten Son for its salvation! O how shall we raise a song of praise which shall fully set forth that love divine, which hath been shown in God's being manifest in the flesh; in his submitting to sufferings, and expiring on the cross, to deliver a race of rebels from the punishment due to them: O Lord God Almighty, what grace is this! Bless the Lord, O our souls, and all that is within us praise his holy name; and let every creature which is in heaven, and on the earth, and under the earth, and in the sea, praise the God of our salvation.

Here would we fix our thoughts, O merciful God. Here let them dwell, higher they cannot rise. Let the recollection of thy mercy, so unspeakably great, abide with us all the day: rejoicing our hearts; sweetening our labours; allaying our fears; regulating our lives; reconciling us to sufferings; and securing us against snares. Let it employ our thoughts, and influence us in all our conduct towards our fellow-creatures; inclining us to charity, to peace, to gentleness, to patience, and to forbearance.

Let none of the enjoyments of this day so sensualize our hearts, as to make us forget Him who died for us. While we are partaking of the bounties of Providence, may we call to mind the bloody sweat, the crown of thorns, and the cross of a suffering Saviour. And may we lift up a thankful heart to him, through whom the curse, to which we were exposed, is removed; and the blessings, which we forfeited, are restored.

Enable us, O Lord, to walk this day as the disciples of Jesus; and if we are enabled so to walk, we may composedly leave every thing with thee. Let us go about the duties of our calling in a sweet and peaceful reliance on the care which thou art pleased to take of thy servants. Thou art able to save us from the greatest evils: and thou art willing to extend thy providential regard to the least things,

in which our happiness is concerned. Help us then, O Lord, to look to thee as our Sovereign to rule over us, and our Friend to protect us, through Jesus Christ, our blessed Advocate with God; on whose intercession we build all our hopes of acceptance with thee. —Our Father, &c.

MONDAY EVENING.

O THOU who art the God of all the families of the earth, who didst favourably notice Abraham's commanding his children and his household after him to keep the way of the Lord, be thou present with us now, and enable us by thy Holy Spirit, and through thy Son's intercession, to worship thee in spirit and in truth.

Gracious Lord, we confess, that, in the day that is past, by vain thoughts, by idle words, by sinful indulgences, we have grieved thy Spirit, and incurred thy displeasure. Our only refuge is in thy promised mercy in Christ Jesus; we cast ourselves wholly on that mercy, fixing our hopes on our Saviour's cross; we confess our guilt, and entreat that the blood of Christ may cleanse us from all sin.

Give us, we beseech thee, the comfortable

assurance that our sins are forgiven. Plentifully impart to us the gifts of the Spirit, that we may bring forth love, joy, peace, gentleness, goodness, forbearance, and temperance. Grant that we may so copy the example of our Saviour, that we may be the epistles of Christ, known and read of all men, and bear clear evidence of our own salvation. Teach us so to live, that we may glorify thee. O that all now kneeling together may pass from death to life, and love and serve thee unfeignedly. Be present with us in our more retired devotions; praying to our Father which is in secret, may we find his presence and blessing ever near us.

Bless, O Lord, all who are near and dear to us. Many beloved relatives and friends are now absent from us, but thou art with them, and all their wants are known to thee. Give them thy grace, ever guide them here by thy counsel, and may none of them be wanting in thy heavenly kingdom. We pray for the Queen, and all in authority; Lord, may their councils be ordered by thee. Give, we beseech thee, to all ministers of Jesus Christ every where, true knowledge and understanding of thy word, and may they set it forth in their lives accordingly. Make them wise to win souls. Lord, call forth and send out many faithful labourers to the work of the

ministry, and cause the Gentiles to come unto thee, and the distant isles to seek thy light.

Thanks be unto thee, holy Lord God, for all thy goodness towards us: how multiplied are thy mercies, how excellent thy loving-kindness! We bless thee, for thy long-suffering towards us, for the infinite mercy of redeeming love, for the knowledge of salvation, and light of thy truth, for protection from every danger during the night, and provision for all our wants by day. Accept these our prayers and praises, which we offer up in and through Jesus Christ, our only Mediator and Advocate. Amen.—Our Father, &c.

TUESDAY MORNING.

We desire to bless thee, O Lord our God, for thy fatherly care through the past night, and for the returning light and the returning comforts of another day. Thou art making the outgoings of every morning and of every evening to rejoice over us. Great is thy faithfulness, and thy mercy never faileth. Justly mightest thou have made our beds our graves, and our awakening this morning, to be in outer darkness. And instead of being permitted, as we now are, to lift up our souls

unto thee in prayer, we might at this moment have been lifting up our eyes in hell, enduring the torments of the worm that shall never die, and of the fire that shall never be quenched. It is of thy mercy, O Lord, that we have not been consumed; it is because thy compassions flow and fail not, that we are still in the land of living men and in the place of hope. O let grace be given to every one of us, that we may all turn to our stronghold while we are yet prisoners of hope; that we may all seek the Lord while he is to be found, and call upon him while he is near. We rejoice to know that thou art nigh unto them that call upon thee, unto all that call upon thee in truth; and that thou hast not said unto any of the seed of Jacob, Seek ye my face, in vain. We would now, O Lord, worship thee, who art a Spirit, in spirit and in truth; and we would now seek thy face and thy favour with our whole heart. O hide not thy face from us: lift upon us the light of thy reconciled countenance; cause thy face to shine upon us; and regard us with that favour and love which thou bearest to thine own; that we may be glad with the gladness of thy people, and triumph with thine inheritance.

We confess before thee, O Lord, our manifold unworthiness, our multiplied transgressions, and our aggravated guilt. We have all sinned against thee, and deserve nothing

but everlasting banishment from thy presence. Father, we have sinned against thee, and in thy sight, and we are not worthy to be called thy children. We are, indeed, utterly unworthy of so high a privilege; but behold what manner of love the Father hath bestowed upon us, that we, who are by nature the children of disobedience, should be called the children of God. We are, indeed, unworthy, but worthy is the Lamb that was slain, and, blessed be God, he was slain for us. We have indeed sinned against thee and come short of thy glory; but, adored be thine infinite mercy, we have an Advocate with God the Father, even Jesus Christ the righteous, who is now at thy right hand pleading the merits of his righteousness for our acceptance, and the efficacy of his blood for the pardon of our sins, and the purification of our hearts. See, then, O God, our shield; look upon the face of thine Anointed, in whom thou seest no iniquity in Jacob, and no perversity in Israel; and accept us in thy beloved Son, in whom thou art ever well pleased.

We desire, O Lord, to commit ourselves this day to thy keeping and care. Do thou watch over us continually for good. Do thou protect us in our going out and in our coming in; preserve us from all evil; strengthen us unto all duty; enable us to acknowledge thee in all our ways, and to set thee the Lord

continually before us, that so we may walk in thy fear all the day long.

We desire, O Lord, to remember at thy throne of grace, all with whom we are connected, whether by the ties of nature, friendship, or affection. May our friends be the friends of the Redeemer, and may they find in him a friend that sticketh closer than a brother. May our relations belong to that family which is named after Christ. May our benefactors receive out of thy fulness, and grace for grace. May our enemies obtain forgiveness through the blood of sprinkling, and may we also be enabled, even from the heart, to forgive them. Let the widow and the fatherless share thy tender pity. Sanctify the afflictions of the afflicted, and prepare the dying for their latter end.

And now, O Lord, we would go forward in thy strength, making mention of thy righteousness, and of thine only. And unto him who is able to keep us from falling, and to present us faultless before thy presence, with exceeding joy, we would ascribe all glory, and honour, and praise, world without end. Amen.—Our Father, &c.

TUESDAY EVENING.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against thy divine Majesty.

Have mercy upon us, O Lord, after thy great goodness; according to the multitude of thy mercies, do away our offences; wash us thoroughly from our wickedness, and cleanse us from our sins; create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness.

Grant us, O Lord, the assistance of thy Holy Spirit, that, for the time to come, we may think and do always such things as are rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will. Let thy grace always so prevent and follow us, as to make us continually to feel ourselves in thy presence, loving thee supremely, and abounding in works meet for repentance.

Help us, O Lord, to withstand the assaults of the enemies of our salvation, the world, the flesh, and the devil; and with pure hearts and minds to follow thee the only God. Graft in our souls the love of thy name, make us to

know more and more the power of thy truth, nourish us with all goodness, and of thy great mercy keep us in the same. Grant that we may love the things which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found. Dispose us, by all the means of grace we enjoy, to attain that everlasting salvation which thou hast promised.

Teach us, O Lord, so to number our days, that we may apply our hearts unto wisdom: that we may press forward toward the prize of the high calling that is before us; with faith and patience, with humility and meekness, with mortification and self-denial, with charity and constant perseverance to the end; that so, when we shall depart this life, we may sleep in the Lord, and at the general resurrection in the last day, we may receive that blessing which thy beloved Son shall then confer upon all that truly love and fear thee.

Take us, O Lord, we beseech thee, into thy protection this night, and by thy great mercy defend us from all the perils and dangers of it.

Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities that may happen to the body, and from all evil thoughts that may assault and hurt the soul.

We make our humblest supplications to thee for all our benefactors, friends, and relations, and also for our very enemies; let thy fatherly hand be ever over them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life. Look with an eye of pity and compassion upon all those who are in any way afflicted in mind, body, or estate; give them patience under all their sufferings, and in thy due time a happy issue out of all their afflictions.

And as we pray unto thee, O God, for ourselves and others, so we desire to bless and praise thy holy name, for all thy goodness and loving-kindness to us and to all men. We give thee hearty thanks for our preservation during the past day, and during the rest of our lives from innumerable accidents and dangers; for the comforts and conveniences, as well as the necessaries of life: but, above all, we praise thee for our redemption by the death and passion of our Saviour Christ, who did humble himself even to the death of the cross, for us miserable sinners, who lay in darkness, and in the shadow of death, that he might make us the children of God, and exalt us to everlasting life. Teach us to express our thankfulness, by submitting ourselves entirely to thy holy will and pleasure, and by studying

to serve thee in true holiness and righteousness all the days of our life.

Finally, O God, grant that the consideration of what thou art, and what we ourselves are, may both humble and lay us low before thee, and also stir up in us the strongest and most ardent aspirations towards thee. We desire to resign and give up ourselves to the conduct of thy Holy Spirit, both this night and all the days and nights of our lives. Lead us in thy truth, and teach us, for thou art the God of our salvation. Guide us with thy counsel while here we are below, and afterwards receive us into thy glory. Accept, O Lord, of these our prayers and praises, in and through the mediation of Jesus Christ, our blessed Saviour and Redeemer. And unto him who is able to keep us from falling, and to present us faultless before thy presence, with exceeding joy, we would ascribe all glory, and honour, and praise, world without end. Amen.—Our Father, &c.

WEDNESDAY MORNING.

We do here present ourselves this morning before thy glorious Majesty, most blessed Lord God, desiring to pay unto thee that tri-

bute of homage and service, of prayer and praise, which is so justly due. We desire to approach thee in such a manner, that thou mayest mercifully accept both us and our services, at the hands of Jesus Christ. In his great name we come to thee, at thy command, and worship at thy footstool; in his name we implore thy pardon; we entreat thee to give us an increase of thy grace, and fresh tokens of thy love. We are not worthy indeed that thou shouldst take notice of us, or be entreated by us; but worthy is the Lamb that was slain to take away the sins of the world; worthy is the Lamb, that thou shouldst for his sake do more for us than we can ask or even think; for he has fulfilled those holy laws which we have broken, and perfectly satisfied thy justice for all our transgressions of them. In him thou art a God gracious and merciful, slow to anger and of great kindness, even to the chief of sinners; in him thou art reconciled to those who deserve nothing but to be forsaken and abhorred by thee. We acknowledge that to us belong shame and confusion of face; our sins have been so multiplied, that we might well expect thy judgment and fiery indignation; and if thou shouldst be extreme to mark what is done amiss, we could not escape the curses of thy holy law.

But, O gracious Father, regard not what

we have done against thy Majesty; but rather regard what our blessed Saviour has done for our souls: consider not what we have made ourselves; but what he is made of thee, our God, unto us. And O that Christ may be to every one of us (what he is to all thy faithful people) wisdom, and righteousness, and sanctification, and redemption! Let his precious blood cleanse us from all our sins; and let the grace of thy Holy Spirit renew and sanctify our souls. Righteous Father, subdue, we pray thee, our iniquities, and mortify our lusts; quicken us to all the duties of thy holy service, and enable us to perform them with profit and delight. O let not sin reign in our mortal bodies, that we should obey it in the lusts thereof. Let there be no sin in us which is not felt and hated, bewailed and resisted by us; let us approve our very hearts to thee, the Searcher of them; and let our ways be pleasing in thy sight.

O teach us to know thee our God; and enable us to do thy will, as we ought to do. Give us hearts to fear thee, and to love thee; cause us to live in thee, and to adhere with faithfulness unto thee. Let no temptations draw us, nor any tribulations drive us from thee; but let all thy dispensations to us be received as messengers of thy love to our souls; and let all thy dealings with us bring us nearer to thy blessed self, and make us fitter

for thy heavenly kingdom. Quicken us, O Lord, in our dulness; that, instead of dishonouring thee by our lifeless and listless services, we may abound in thy work, and be fervent in spirit, serving the Lord. Make us also faithful in all our intercourse with our neighbours. Make us ready to do good, and to bear evil; make us just and kind, merciful and meek, peaceable and patient, sober and temperate, humble and self-denying, inoffensive and exemplary in our conduct: that so, glorifying thee here upon earth, we may, at our departure hence, be received into the joy of our Lord, and be for ever glorified in thy heavenly kingdom.

O thou that hast kept us alive to this day, and hast refreshed us during the night season, renew thy mercy to us together with this morning's light; thou that makest the outgoings of the morning and evening to rejoice, lift up the light of thy countenance upon us, and make us glad with the tokens of thy love; and as thou art ever present with us, O make us ever sensible of thy presence, that we may duly remember thee in all our ways, and wisely demean ourselves in all our affairs. Be with us, good Lord, at our going out and our coming in; and let thy grace follow us this day, and all the days of our life.

O never leave us, never, never forsake us; but be our guide unto death, in death our

comfort, and after death our everlasting portion. O hear us from heaven, thy dwelling-place; and, when thou hearest, have mercy; forgive the sins of our persons, and the sins of our prayers; and do more for us, than we are worthy to expect at thy hands; for his sake, who alone is worthy: in whose comprehensive words we sum up all our desires, Our Father, &c.

WEDNESDAY EVENING.

O LORD, the infinite, incomprehensible God, who wast before all, art above all, and will for ever be the same, thou hast heaven for thy throne, and the earth for thy footstool. Thou art here and every-where present; thou compassest our path, and our lying down, and art thoroughly acquainted with all our ways. Thou searchest our hearts, and triest our reins; thou knowest the dulness and hardness, the vanity and deceitfulness of our hearts; thou seest with what difficulty we can bring our souls into a holy frame, and keep them in a state fit to attend upon thy heavenly Majesty. We were born in sin, and in sin have we lived; daily have we added sin to sin, and have made ourselves children of wrath still

more by practice than we were by nature: every day of our lives have we transgressed thy laws, abused thy mercies, tempted thy patience, despised thy goodness, offended thee more, even for thy forbearance with us; and made the very abundance of thy grace an encouragement to continue in our sins. O thou whom we have so greatly provoked, what must we not expect if thou shouldest enter into judgment with us? How justly mightest thou withdraw thy tender mercies from us, and pour out upon us thy wrath and indignation to the uttermost! How justly mightest thou leave us to feel what an evil and bitter thing it is to trespass against thee; and make us to experience the same, in that place of torment, where is weeping, and wailing, and gnashing of teeth, and from whence there is no redemption.

But thou art a God of wonderful patience to bear with sinners; and a God of infinite goodness and mercy to forgive them, when they are truly penitent. Thou hast said, that if the wicked forsake his way, and the unrighteous man his thoughts, and return to the Lord, thou wilt have mercy upon him, and abundantly pardon: we humbly beg, therefore that thou wilt be graciously pleased to stretch forth thy powerful hand, and to loose the chains of sin wherewith we are tied and bound. Let it be thy good pleasure to

deliver us from every weight of sin, and from every yoke of bondage; that our souls may be fitted to serve thee with that sincerity and readiness and gladness, which thou requirest of thy people. O help us so to see and feel, so to hate and bewail, so to confess and forsake our sins, that we may have a well-grounded hope of thy forgiveness, and a comfortable persuasion that thou hast accepted us in the Son of thy love.

And for his sake, grant thou us, O Lord, an increase of thy grace, and such aids of thy Holy Spirit, as may enable us to mortify our sins, and fit us for all the duties of thy service. Make us, O our God, to serve thee sincerely, without hypocrisy; cheerfully, without dulness; universally, without partiality; and constantly, without falling away, or being weary of well-doing. Thou art not weary in doing us good: O let us never be weary in doing thee service. But as thou hast pleasure in the prosperity of thy servants, so let us take pleasure in the services of our Lord, and abound in thy work, and in thy love and praise evermore.

O fill up all that is wanting, and reform whatever is amiss in us, and perfect that which concerns us; making us such in our hearts, and in our lives, that we may obtain peace in our souls, and be made partakers of thy heavenly glory. And be thou pleased to

grant us now, out of the riches of thy grace, the comfortable sense of thy gracious acceptance of us, and of thy merciful intentions towards us. O speak peace to our consciences, and say to each of our souls, I am thy salvation; that so we may look upon thee as our reconciled God and Father in Christ Jesus.

In his great name and prevailing mediation we enlarge our petitions in behalf of the whole race of mankind. O that all the ends of the world may remember themselves, and turn unto the Lord, and see the salvation of our God! Do good, O God, in thy good pleasure, unto Zion, and build thou the walls of Jerusalem.

Continue thy mercies to this guilty land, whereof we are sinful members. Teach us to know the meaning of thy dispensations toward us; and help us to improve by all thy dealings with us. O turn all our hearts to thee, as the heart of one man; and reform all our lives, according to the holy pattern and precepts of our Lord; that thou mayest cause thine anger towards us to cease, and mayest go on still to take charge of us, and never leave nor forsake us.

And as thou hast been good and kind to us during the past day, and throughout our whole lives, for which we desire, O Lord, humbly and thankfully to adore thy name, so we beg that we may experience the continu-

ance of thy goodness to us, and of thy fatherly care over us, this present night. O preserve and defend, and bless and keep us, that no evil may befall us, nor any plague come nigh our dwelling.

Give us sleep and rest to refresh and strengthen us for thy service, and for the performance of all our duties: and prepare us, O Lord, for our last sleep in death, and for that great account that we must give at the judgment-seat of Christ.

O instruct and assist us in that great work of preparation for our everlasting state, that we may, in this only time of preparation, finish the work which thou hast given us to do, before the night of death overtake us, wherein we cannot work; that whenever thou shalt be pleased to give us the summons of death, we may find nothing to do but to die, and cheerfully resign our spirits into thy gracious hands.

Hear us, we entreat thee, through the riches of thy grace, and the worthiness of thy dear Son, in whose merits alone we trust, and to whom, together with thyself and the Holy Ghost, the one God of our salvation, be all praise, and honour, and glory, ascribed by us, and by all thy people, from this time forth for evermore. Amen.—Our Father, &c.

THURSDAY MORNING

O THOU great and only Potentate, the sovereign Ruler of heaven and earth, whose mercies are over all thy works, we desire to come before thy presence with thanksgivings. We bless thee for all thy amazing goodness to the children of men, and of which we have so largely shared ever since we have had a being. Thou hast made summer and winter, and each of these revolutions subserves our welfare. The day is thine, the night also is thine, and both these seasons are full of thy care and kindness. We see thy bounty in the relations that care for us, in the laws that defend us, in the house that shelters us, in the fuel that warms us, in the food and raiment that comfort us; in the continuance of our health, our members, our senses, and our understanding—thou givest us all things richly to enjoy.

But all these benefits thou hast eclipsed, as the stars disappear before the rising of the sun. O lead us to adore the wisdom that planned, and the grace that purposed, the redemption of the world by the Lord Jesus Christ. O blessed for ever be that abundant mercy that laid help on one that is mighty, and one that is as willing as he is able, to

save unto the uttermost them that come unto God by him. Make us deeply sensible of our need of the influences and blessings he has to impart. May we value, as weary and heavy laden, the rest he has promised, and sigh in our bondage for the liberty wherewith he makes us free indeed. Give us a full interest in that blood which cleanses from all sin; the complete impressions of that righteousness which can justify the guilty, and give them a title to life everlasting; and the entire possession of that Spirit which can renovate our nature, and make us meet for the inheritance of the saints in light.

May we not only discern the all-sufficiency of the Saviour, but by appropriation render it our own, and be able to exclaim with Thomas, Our Lord and our God!

And may we not only be replenished ourselves, but concerned also that our fellow-creatures may be partakers of the benefit. Thou hast commanded us to pray for others; and we rejoice in the command as an evidence of thy benevolence, and as the resource of our own. We are perpetually meeting with wants which we cannot relieve, and distresses which we cannot remove; but we will implore the attention of Omnipotence; prayer has power with thee, and prevails; and success depends not on rank or talents; thou despisest not the prayer of the destitute, but wilt hear their prayer.

Sanctify the affliction of the afflicted; turn the curse into a blessing; and let the effect of it be to take away sin. Preserve the prosperous from the folly that will destroy them; may they possess as if they possessed not, and rejoice as if they rejoiced not, and ever use this world as not abusing it. Reward those who have done us good or wished us good; and forgive those who have injured or wished to injure us. May all our dear connexions be bound up in the bundle of life with the Lord our God.

Compass our country with thy favour as with a shield. Establish the throne in righteousness. Bless all the branches of the royal family, and all the nobles of the land; and may they remember, that in the heraldry of heaven nothing is great but what is good. May the Queen's counsellors never be ashamed to ask counsel of thee: and let magistrates be the ministers of God for good; a terror to evil-doers, and a praise to them that do well.

And may he who said, I, if I be lifted up from the earth, will draw all men unto me, reign from sea to sea, and from the river to the ends of the earth. May all kings fall down before him, and all nations serve him. And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen.—Our Father, &c.

THURSDAY EVENING.

O God of all grace! the heavens declare thy glory, and the firmament showeth thy handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. We adore thee for making thy ways known unto Moses; thine acts unto the children of Israel. At sundry times, and in divers manners, thou spakest in time past unto the fathers by the prophets; but thou hast in these last days spoken unto us by thy Son. At his feet may we sit, and receive of his words, and be led into all truth.

May we admit the testimony, that we are a fallen, guilty, depraved, perishing creature; and be driven to that self-despair which will urge us to seek after the hope of the gospel, and endear to us that Saviour in whom is all our help found. All we, like sheep, have gone astray; we have turned every one to his own way; but thou hast laid on him the iniquity of us all. Surely he hath borne our grief and carried our sorrow; the chastisement of our peace was upon him, and with his stripes we are healed. It is well for us that he died for the ungodly; that he makes intercession for the transgressors; and that from the pitiableness of his great goodness he is now saying, Him that cometh unto me I will

in nowise cast out. We have nothing to recommend us, and we wish for nothing; we have no money, and we are called to buy without money and without price.

While we love the freeness of his salvation, we also rejoice in the holiness of it. Our sins are our worst enemies, and never does he appear more worthy the name of Jesus than when engaged to save us from them. May he accomplish in us the new creation, and uphold us with his free Spirit; for where the Spirit of the Lord is, there is liberty. Put thy fear into our hearts, that we may never depart from thee. We know that only as we walk in the fear of the Lord, can we walk in the comforts of the Holy Ghost. We have made the trial, and can say from experience, that no joy can be compared with that which arises from serving and fearing the Lord.

May we therefore feel more dedicated to him in all the obedience of faith; and while we live, may we increasingly live unto the Lord, and when we die, die unto the Lord, that living and dying we may be only and entirely the Lord's.

We bless thee for the exceeding great and precious promises upon which thou hast caused us to hope. They provide for every exigency we can feel, and every evil we fear. May we be more familiarly acquainted with them; may we take them as our heritage for ever; and

make them our song in the house of our pilgrimage. May they yield us such satisfaction, that our heart may be kept from straying after forbidden pleasures; that the world may lose its powers of allurement; that we may learn, in whatsoever state we are, therewith to be content.

May thy providential will bound all our wishes; for who knows what is good for man in this vain life, which he spends as a shadow? but thou knowest. To thine unerring care, therefore, we resign all our concerns, remembering that thou art able to make all things work together for our good; and hast proved thy regard for our welfare in not sparing thine own Son, but delivering him up for us all.

We are in a vale of tears, in a world of tribulation, and among creatures that prove reeds and broken cisterns: in the multitude of our thoughts within us, may thy comforts delight our souls. And since we are daily told that this is not our rest, may we arise and depart; may we seek a better country, and lay hold on eternal life. Make us sensible of our weakness, that we may be strong in the grace that is in Christ Jesus. Secure us from all those temptations which in every state of life arise from a wicked world and a wicked heart. May we, under the belief of thy all-seeing eye and thy awful tribunal, discharge faithfully

the duties arising from our various relations in life. And in this family, may we keep sin from our tabernacle, and dwell together in unity and love. We present to thee the evening sacrifice of thanksgiving for the preservations, the supplies, and the indulgences of the day; and into thy hands we commit our spirits and our bodies for the night. Cover us with thy feathers, and under thy wing may we trust; and in every future period may thy truth be our shield and buckler. And to the blessed and only Potentate, the King of kings, and Lord of lords, be honour and power everlasting. Amen.—Our Father, &c.

FRIDAY MORNING.

ALMIGHTY and most merciful Father! Thou who art of purer eyes than to behold iniquity, whose government is righteous, and whose law is holy, just, and good, how may a guilty sinner presume to approach thee? To thee all things are naked and open, and our defilement and unworthiness are fully exposed to thy view. We have sinned against thee, who hast every claim to our love and our obedience; we have sinned against thee, our Creator, our Preserver, and our kindest Benefactor. If we

justify ourselves, our own mouth will condemn us; if we say we are perfect, it will also prove us perverse. For innumerable evils have compassed us about; our iniquities have taken hold upon us, so that we are not able to look up: they are more than the hairs of our heads, and therefore our hearts faileth us.

Thy law, O most holy and righteous God, condemns us. It denounceth death against every soul of man that doth evil. It declares that the wages of sin is death. But we have often transgressed thy holy law, and our transgressions have been accompanied with circumstances of great aggravation. When we look back upon our life, we see that we have failed throughout, and have come short of thy glory. We have lived, and thought, and acted, as if thou, the God who hast made us, hadst no claim to our grateful affections, and hadst no right to rule over us, and in us. Our whole soul has been disordered. All our thoughts, our affections, our desires, and our pursuits, have been alienated from thee. In opposition to thy command, to seek first the kingdom of God and his righteousness, have we given our hearts to the vanities and the pleasures of this evil world.

O God, we adore thy patience, and forbearance, and long-suffering. It is of thy mercy, O Lord, that we are not consumed, and because thy compassions fail not. Thy compas-

sions have been multiplied towards us every moment: thou hast made goodness and mercy to surround and to follow us; and, above all, thou hast sent unto us the Word of thy salvation, to assure us "that the saying is faithful, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." But it is against the multitude of thy mercies that we have sinned; and it is against the love that passeth knowledge that we have hardened our hearts. Yet, O Lord, we are not cast from thy presence! Oh! there is yet a way of deliverance, there is yet hope, for us guilty sinners; may it be opened upon us, by thy grace made known in the gospel. Thou desirest not sacrifice, else would we give it? thou delightest not in burnt-offering.—The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Forsake not, O most merciful Father, the work of thy own hands. Though that work is now debased by sin, and though we have destroyed ourselves, yet in thee may our help be found. Oh! look upon us, in our helplessness, and in our sins, and say unto us, Live. Turn away thy face from our sins, and blot out all our iniquities. Oh! magnify thy power and thy grace in our deliverance! Make it appear, in thy work upon our souls, what great things the God of salvation can

accomplish; and that where sin has abounded, thy grace can much more abound. Return, O Lord, and deliver our souls. Save us from the guilt and the punishment, from the power and pollution of our sins. Did not thy own Word assure us that the blood of Jesus Christ, the Son of God, cleanseth from all sin, we could have no hope towards thee. Through its great efficacy, and for the sake of thy own great mercy, may it please thee to fulfil in us thy precious promise—"Though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool."

O God of all grace! that keepest mercy for thousands, hast thou not a blessing for us—a blessing for our perishing souls? We cast ourselves, burdened with sin, and undone in ourselves, on thy mercy. For the sake of thy dear Son, for the sake of his atoning death, and ever-living intercession, grant us thy salvation. And whatever thou withholdest, O deny us not that saving grace, which can soften and renew our hearts, and subdue all its affections and desires to our only Lord and Saviour. Amen.

FRIDAY EVENING.

We love the Lord, because he hath heard our voice and our supplications. Because he hath inclined his ear unto us, therefore will we call upon him as long as we live. "The sorrows of death compassed us, and the pains of hell took hold upon us: we found trouble and sorrow. Then called we upon the name of the Lord. O Lord, we beseech thee, deliver our souls. Gracious is the Lord, and righteous; yea, our God is merciful. Return unto thy rest, O our souls; for the Lord hath dealt bountifully with them. For thou hast delivered our souls from death, our eyes from tears, and our feet from falling."

Blessed Lord, though we hope that thou hast forgiven our sins, how can we forgive ourselves, in having so long resisted the kind invitations and entreaties of the gospel! We owe it all to thy abundant grace, that we have not been left to hardness of heart and blindness of mind, and to resist thy Word, till we had been for ever lost. Blessed Jesus! can creatures so unworthy as we are, who have so long neglected thee, and who have crucified thee afresh by their guilt and impenitence, be numbered among thy servants, and be made heirs of everlasting glory! O! the height and the depth, and the breadth and the length of the love of God! it passeth knowledge. It is thy own word that gives the invitation, "Come

unto me, all ye that labour and are heavy laden, and I will give your rest."

We bless thee, O our God, for the great salvation which thou hast provided for us, in Jesus Christ. We gratefully receive it as all our salvation, and all our desire. We rejoice in the power and grace of the Saviour, and in his suitableness to our condition. Oh! may we win Christ, and be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ. May it be given unto us to believe on his name, and to receive him, as made of God unto us, wisdom, and righteousness, and sanctification, and redemption. May our views of his grace and his glory become brighter and brighter, till the day when we humbly hope to be made like him, and to see him as he is. Enable us by thy Spirit, O most merciful Father, to place all our confidence in him, and to continue to make his sacrifice, and righteousness, the ground of our hope, even till the end.

We bless thee, O God, for the peace and the joy which the cross of Christ has communicated to our hearts. And we rejoice that, by the cross of Christ, thou hast become our reconciled God and Father in him. O Lord, we will praise thee; though thou wast angry with us, thine anger is turned away, and thou comfortest us. Behold, God is our salvation;

we will trust and not be afraid: for the Lord Jehovah is our strength and our song, he also is become our salvation. Our souls doth magnify the Lord, and our spirits hath rejoiced in God our Saviour. For He that is mighty hath done to us great things; and holy is his name. May the joy of the Lord thus continue to be our strength. May he who, we would humbly trust, has, by his grace, translated us out of the kingdom of darkness into the kingdom of his dear Son, keep us from falling, and enable us to be faithful unto death. While we daily look for salvation to the blood of the cross, and to that only, may we be enabled to adorn the doctrine of our Saviour, by abounding in all the fruits of righteousness. May we indeed be crucified with Christ, nevertheless may we live; yet not us, but Christ that liveth in us: and may the life which we now live in the flesh be by the faith of the Son of God, who loved us, and who gave himself for us.

And now, O most merciful Father, what wait we for? our hope is in thee. And unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, and dominion and power, now and for ever! Amen.

SATURDAY MORNING.

O HOLY and eternal God, Maker of all things, and King of all the world, who hast implanted in all the sons of creation instinct and ability to serve the end of their formation, and to man hast superadded reason, that he might know and glorify thy will; we, thy unworthy servants, in conformity to the gift bestowed upon us, do now offer up our acknowledgments for all thy mercies, and confess with shame, that instead of being entitled to any of them, we rather deserve the utmost of thy wrath; and if thou hadst dealt with us according to our sinful deservings, we had now, at this instant, been desperately bewailing our miseries, in the sorrows and horrors of a wretched eternity. But thy mercy triumphing over thy justice and our sins, thou hast still continued to us life, and time for repentance: thou hast opened to us the gates of grace and mercy, and perpetually callest upon us to enter in, and to walk in the paths of a holy life, that we might glorify thee, and be glorified of thee, eternally.

And that redemption may not be offered, and salvation preached unto us in vain, so direct us, we beseech thee, amongst all the changes and varieties of this world, that we may have an evenness and tranquillity of spirit, that our souls may be wholly resigned to thy

will, never murmuring at thy gentle chastisements and fatherly corrections, never waxing proud and insolent, though we be enriched by abundance and elevated by success.

Lord, let us be as constant in the ways of religion, as the sun in his course; as ready to follow the intimations of thy spirit, as are the birds of the air to obey the directions of thy providence, and the conduct of thy hand. Let us never by evil customs, vain company, or false persuasions, extinguish those principles of morality and right reason which thou hast imprinted in our understanding, and which thou hast ennobled by thy best and greatest gift, the gospel of thy dear Son: may we live according to the rules of nature in such things which she teaches, modestly, temperately, and affectionately, in all the parts of our natural and civil relations, and, proceeding from nature to grace, may we henceforth grow from grace to glory.

But whilst we supplicate the assistance of thy spirit that we may live as rational creatures, as creatures endowed with understanding to discern, and conscience to feel, the difference between good and evil, we beseech thee, O Lord, to impress our hearts with a sense of the love and mercy expressed in the agony which our blessed Redeemer underwent to obtain the salvation of a world of sinners. In the conviction of such loving-

kindness, we pray for humble and contrite spirits. Pity us, O Lord; turn thy merciful eyes towards us, most merciful Redeemer; only speak the word and we shall be whole.

Grant us to have perpetually present to our minds, the excellency of thy love, the merits of thy sacrifice, and the bitterness of thy passion. Man, we know, doth not live by bread alone, but by thy heavenly word and doctrine. Lord, let us ever hunger and thirst after such divine food; that, imitating thy virtues, we may dwell in the pleasures of thy kingdom. May thy holy word be unto us both life and health, a means of sanctification and spiritual growth; so being united to thee by the bonds of a strong faith, an holy hope, and a never failing charity, we may pass from receiving thy word to beholding thy face in the glories of immortality. Amen.—Our Father, &c.

SATURDAY EVENING.

LET the living praise thee, O God; let them sing aloud of thy forbearance and long-suffering. We are yet numbered with them, and are bound to acknowledge, that it is of thy mercies, that we are not consumed.

O God, merciful and gracious, may we know thee, not only as slow to anger, but likewise, as able to save. Not only bear with us, but turn us to thyself; that we may no more abuse thy patience. O thou, who hast the hearts of all in thine hand, let it be known that thou art God; and that thou art able to take away the heart of stone, and to give us an heart of flesh.

We pray thee to make all things new within us; for till our nature is renewed by thy Holy Spirit, it is corrupt in every part. Our understanding, our will, and our affections, are all in disorder. We are, alas! wise to do evil, and active in pursuit of the goods of this world; but, towards God, we are foolish and disobedient; yea, we are dead in trespasses and sins.

But life and death are both in thine hands, O God. If thou sayest to us live, thy word shall assuredly make us live. O speak then, the gracious word, that we may be delivered from that deplorable insensibility of the things of God, and that shameful inactivity in religion, which we have heretofore shown. Let us look back, with a penitent eye, upon that part of our lives in which we lived unconcerned about God; neither dreading his wrath, nor softened by his grace.

Suffer us no longer to refuse him who

speaketh from heaven. Thou, Lord, standest at the door, and knockest, and sayest, If any man hear my voice and open the door, I will come in and sup with him. Is it to poor mortals thou speakest thus, O Lord? Is it to sinful worms! O what condescension! Enter within our door, heavenly guest! Take up thine abode in our hearts. We are not worthy that thou shouldest come under our roof, but since thou art willing to enter, let it be a habitation for thyself.

And do thou, most glorious God and Saviour, not only dwell, but reign in us. O lift up thy mighty hand against every rebellious inclination of our hearts, and subdue every disposition, which opposeth itself to thy will.

Let us never provoke thee to leave us, O thou, our best friend, by the allowance of any unholy temper, or the neglect of any duty. Let us be always listening to thy word; always obedient to the motions of thy Holy Spirit, always watching against sin; and always praying to be kept from falling into temptation.

Thou hast conducted us to the conclusion of another week, for all the mercies of which we desire to be thankful. So teach us to number our days, that we may apply our hearts unto wisdom. Our last week, our last day, our last hour, must come: O that we may stand always ready for it.

Should we live to see another Sabbath, may

we enter on the day with fervent desires to profit by it. Prepare our bodies, O Lord, by refreshing sleep, to attend the services of thy house. Prepare our hearts, by thine Holy Spirit, to worship thee with reverence, and to obtain great edification from the ministry of thy word. May we look forward to the Sabbath with earnest desire, and may the prospect of a day spent in thy courts, be always delightful to us.

Teach us, O Lord, to praise thee continually for that mercy, which led thee to set apart a day of rest, that we might hear the glad tidings of salvation. O let not one of us be ignorant of the value of this blessing. May we hear thy word with joy, and be prepared by the worship of thy courts below, to join that heavenly choir which shall praise thee in the world of glory. These mercies we look for through Jesus Christ, our only hope.—Our Father, &c.

Fourth Week.

SABBATH MORNING.

O LORD, our Heavenly Father, Almighty and Everlasting God, we bless thee for defending us through the perils and dangers of the night past, and for bringing us in safety to the beginning of this day.

What thanks and praise are due unto thee for calling off our thoughts and pursuits from the things of this vain world; and for setting before us the things of a better!

Our song shall be always of thy loving-kindness, O Lord; and with our mouth we will daily show forth thy praise. Thou art worthy to be praised, and had in honour: for great and marvellous are the works which thou hast done.

We confess, O God, that we have greatly polluted many of thy Sabbaths, by doing our own ways, by seeking our own pleasure, and by speaking our own words. And thou mightest justly visit us for our iniquity, by causing them altogether to cease among us.

But thou art a merciful God, full of compassion, long-suffering, and of great pity; sparing us when we deserve punishment, and in the midst of judgment remembering mercy. And we beseech thee, O Lord, still to spare us, and to have mercy upon us. Let the voice of Jesus Christ, thy Son our Saviour, be heard in our behalf. For his sake, look down upon us, and grant us thy blessing.

May we enter upon the duties of this day, as those who know not but that it may be our last; remembering, that for this and every Sabbath we must render an account in the day of judgment; and that to whom much hath been given, of them will much be required.

Of thy bountiful goodness, therefore, keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou wouldst have done. Forasmuch as without thee we are not able to please thee, mercifully grant, that thy Holy Spirit may, in all things, direct and rule our hearts.

O thou, who art greatly to be feared in the assembly of thy saints, and to be had in reverence of all them that are round about thee, prepare us, especially, for the solemnities of thy public worship.

How amiable are thy tabernacles, O Lord of Hosts! Blessed is the man whom thou choosest, and causest to approach thee in them. May we account a day in thy service better than a thousand passed in forgetfulness of thee; and always be glad, when it is said to us, Let us go to the house of the Lord.

Thither may we go, this morning, with joyful feet, looking for thy loving-kindness in the midst of thy temple, joining thy people in the praise that awaiteth thee there; praying unto thee in the Spirit; hearing and receiving thy word, and faithfully performing our vows. So may we give unto thee the honour that is due unto thy name, and worship before thee with holy worship. And do thou, O Lord, hear the voice of our humble petitions when we cry unto thee, and lift up our hands towards thy mercy-seat.

Give grace, also, unto all who shall this day be gathered together in thy name; that they may worship thee, serve thee, and obey thee as they ought to do.

Bless thy ministering servants, whom thou hast appointed to show unto men the way of salvation, especially thy *servant* who *ministereth* unto us. May they not keep back thy loving-kindness and truth from the congregation of thy people; but faithfully declare the whole counsel of thee, their God. And while they watch for souls, as those that must give ac-

count, grant that their words may be so heard and received, that they may be able to give account of their people with joy, and not with grief.

Let the hearts of those rejoice who seek thee faithfully in thy sacred ordinances.

Comfort such as mourn in Zion. Give them beauty for ashes; the oil of joy for mourning; and the garment of praise for the spirit of heaviness.

Let those who are hungering and thirsting after righteousness be filled.

Let the poor and needy give thanks unto thy name. May thy blessed Gospel still be preached to them; and may they know the joyful sound thereof, and be glad; esteeming it dearer to them than all the treasures of this world.

Grant unto those who are trusting to themselves that they are righteous, that they may feel and lament the iniquity which cleaveth even to their most holy things.

And may such as have hitherto drawn nigh unto thee with their mouths, while their heart is far from thee, be led to see, that so long as they retain iniquity in their hearts, thou wilt not hear them; but regardest their prayers as an abomination.

Thus may it please thee to satisfy all with the plenteousness of thy house, and to suffer none to return empty away.

Grant these and all our requests, for thy mercy's sake in Christ Jesus, our only Lord and Saviour. Amen.—Our Father, &c.

SABBATH EVENING.

O LORD, our heavenly Father, High and Mighty, King of kings, Lord of lords, who dost from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold this thy family, whom thy good providence hath preserved to the evening of this sacred day.

Mercifully accept our humble thanks for all the blessings which thou hast bestowed upon us. We praise thee for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; and for continuing to bless us with all spiritual blessings in Christ Jesus. Increase this knowledge, and confirm this faith in us evermore: and grant that we may improve our manifold advantages to the good of our souls, and to the glory of thy name.

Forgive, we beseech thee, whatever thou hast seen amiss in us, and our services; and deal with us, not according to our deservings, but according to thy mercy, O Lord. Think on thy loving-kindnesses which have been ever

of old. Look upon us, and be merciful unto us, as thou usedst to do unto those that love thy name.

Through the blood of thy beloved Son grant unto us pardon and peace; that we may be cleansed from all our sins, and may serve thee with a quiet mind.

Let thy holy Scriptures, which we have heard or read, be applied to our hearts in the demonstration of the Spirit, and of power. Thy word is pure, converting the soul. Enable us to take it, throughout the week, as a light unto our feet, and a lamp unto our paths. Quicken us according to its heavenly precepts.

Grant that every Sabbath may be the means of increasing our hungering and thirsting after righteousness; and of making us more earnest in furthering our own salvation, and the salvation of our fellow-creatures.

So assist us by thy grace, that we may come behind in no spiritual gift; but may follow after holiness, godliness, faith, charity, purity, and every good word and work. And do thou, the very God of peace, sanctify us wholly; and preserve our whole spirit, and soul, and body, blameless unto the coming of our Lord Jesus Christ.

Hear our prayers for the Universal Church; for all who are sanctified in Christ Jesus; with all who have, in every place, this day, called

upon the name of Jesus Christ, our Lord, both theirs and ours.

Bless those who are endeavouring to promote among us that righteousness which exalteth a nation. And, when any of the excellent of the earth are removed, raise up others in their stead, endued with a double portion of their spirit, that there may never be wanting a regular supply of fit and able persons, to serve thee, both in the church and in the state. We beg thy blessing on all schools and seminaries of sound learning, and religious education, particularly on the universities of this land, that useful knowledge and true religion may continue among us for all generations.

We likewise pray thee in behalf of all the ministers of thy gospel; especially those of our own church. Prosper them in their work of faith, and labour of love. And grant that many may appear as their hope, and joy, and crown of rejoicing, in the presence of the Lord Jesus Christ, at his coming.

Comfort and support all those who are labouring among heathen nations, and are endeavouring to bring them to the knowledge of the truth. For Zion's sake let them not hold their peace; and for Jerusalem's sake, let them not rest, until the righteousness thereof go forth as brightness; and the salvation thereof as a lamp that burneth; till the

Gentiles see thy righteousness, and all the kings of the earth thy glory. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, as in the generations of old. Gather together thy elect out of every kindred, and tongue, and people, and nation; and bring them from the east, and from the west, and from the north, and from the south.

Take us, and all whom we love, this night, to the arms of thy mercy: and, as thou hast promised in thy holy word, give unto us the blessing of eternal life; and make us partakers of thy heavenly kingdom.

Grant these our requests, O merciful Father, for Jesus Christ's sake; in whose name we offer up these and all our petitions to the throne of grace; and in whose words we further call upon thee: Our Father, &c.

MONDAY MORNING.

O MOST merciful God, by whom the world is governed and preserved, we give thee humble thanks, for preserving us from the dangers of the past night; gratefully we acknowledge our dependence upon thee, for all the necessaries, comforts, and blessings of our lives,—

for all the means of our well-being here, and of our everlasting happiness hereafter.

Give us leave this day to put ourselves into thy powerful protection, and bestow upon us grace, that with an humble confidence we may depend upon thy providence, thy guidance, and thy blessing. And may the same gracious God that preserved us from dangers, refreshed us with sleep, and awakened us this morning with souls sensible of these mercies, guard us this day from all evil and mischief, and all assaults of our spiritual enemies.

And seeing all men's labours are in vain without thy blessing, we entreat thee to prosper every one of us in our several places and callings, give us grace thankfully to accept, and soberly to use, whatever we shall this day receive at thy hands; that owning thee for our benefactor, and making use of thy gifts according to thy wise designs, we may continue to be partakers of thy favour and blessing: enable us to be innocent and harmless in our conversation, dealing with others as we would desire to be dealt with, seeking the prosperity of all about us, and desirous of the good of all people.

Continue, O Lord, thy gospel among us, and prosper thy Church planted in our land. Bless our most gracious sovereign, and all in authority under her, that true religion and justice may be maintained and encouraged in

these realms. Protect all that travel by sea or land, all orphans and widows, and all those who suffer wrongfully. Give health and strength to the sick and weak, and joy and comfort to the sorrowful and afflicted.

Remember not, O Lord, our iniquities, nor the iniquities of our forefathers, but spare us, good Lord—have patience with us, if, perhaps, we may at the last bring forth fruits worthy of thy long-suffering and patience. And now we commend ourselves, our prayers, and all belonging to us, to thee, our Creator and Redeemer, believing that thou orderest all things for thy honour, and for the good of those that depend upon thee: the same blessing we ask for our friends, our relations, all those from whom we have received kindness, and all those that desire our prayers, requesting those mercies for them, that we would ourselves desire, were we in their condition.

These, and all other blessings, which thou knowest better to give than we to ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord, in whose name and words we sum up our wants and petitions: —Our Father, &c.

MONDAY EVENING.

ALMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us; we do earnestly repent, and are heartily sorry for these our misdoings, and the remembrance of them is grievous unto us.

Have mercy upon us, O Lord, after thy great goodness, according to the multitude of thy mercies do away our offences; wash us thoroughly from our wickedness, and cleanse us from our sins; spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved; and grant that we may ever hereafter serve thee in newness of life, to the honour and glory of thy name.

And thou, O God, who art the protector of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiply upon us thy mercy, that thou being our ruler and our guide, we may so pass through things temporal, that we finally lose not the things eternal. And because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of

thy grace, that we may withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds follow thee, the only God; and in keeping thy commandments, we may please thee both in will and deed.

O Lord, who hast prepared for them that love thee, such good things as pass man's understanding, pour into our hearts such love towards thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire or deserve. And thou who hast taught us that all our doings, without charity, are nothing worth, send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee.

Grant us, O Lord, so perfectly and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved; that being established in the truth of the holy gospel, and knowing our Saviour Jesus Christ to be the way, the truth, and the life, and following the steps of thy holy apostles, we may steadfastly walk in the path that leadeth to eternal life, so that we who know thee now by faith, may, after this life, have the fruition of thy glorious Godhead.

Grant that our hearts being mortified from all worldly and carnal delights, and inordinate

love of riches, we may in all things obey thy blessed will, and continue Christ's faithful servants to our lives' end. And since thou hast given unto us thy only begotten Son, to be unto us both a sacrifice for sin, and also an example of godly life, give us grace most thankfully to receive this thine inestimable benefit, and daily endeavour ourselves to follow the blessed steps of his most holy life.

We commit ourselves, O Lord, this night to thy gracious protection; and thou who seest we have no power of ourselves to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities that may happen to the body, and from all evil thoughts which may assault and hurt the soul.

Let thy continual pity defend thy Church, and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness. Receive our supplications and prayers which we offer before thee for all estates of men in thy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee.

We beseech thee, O Lord, mercifully to incline thine ears to our petitions; and grant that those things we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessities, and the setting forth of thy glory, through Jesus Christ our Lord. Amen.—Our Father, &c.

TUESDAY MORNING.

ALMIGHTY Father, source of every good, and fountain of every blessing, the God and Father of our Lord Jesus Christ, and in him our God and Father, give us the spirit of adoption, and enable us to cry, Abba, Father. Help us to come and pour out our hearts before thee with the same confidence and affection with which children go to an earthly parent. Enable us to repose ourselves on thy love; to tell thee all our desires, and all our sorrows; and, from the heart, to thank thee for all thy goodness to us.

Great and abundant cause we have to bless our God for all that he is in himself, and for all that he is to us. Thy mercies are new every morning. We thank thee that we meet together in peace and safety. Thou hast been our defence and our refuge: let then the outgoings of the morning and of the evening praise thee. We thank thee more especially for all the mercies of redemption. In the gospel of Christ we have seen that mercy and truth meet together, and righteousness and peace kiss each other. Thus can even we

rejoice in thy power and justice, thy holiness, mercy, and love; and bless thee that the light of the knowledge of this thy glory shines in the hearts of thy people in the face of Jesus Christ. Blessed be thou, the just God and the Saviour.

O how unworthy we are of the least of thy mercies! We are all sinful and guilty. We have turned every one to his own way. We would give thee glory, by an ingenious and free confession, that in many things we have all offended thee. From our youth up, even till now, we have been in a great trespass. We dare not justify ourselves in thy sight, for if we should attempt it, even our own mouths would condemn us. We have omitted to perform many plain duties. We have done many things for which our consciences justly accuse us. All our righteousnesses are defiled. All our prayers and services are polluted.

But spare us, good Lord, spare us, according to thy great compassion and thy tender mercy. Lord God of our salvation, it is thy gracious promise on which our souls rely, that if we confess our sins, thou art just and faithful to forgive us our sins, and to cleanse us from all unrighteousness. We now confess our sins, and we ask that they may be forgiven, and our souls purified from sin. We plead thy justice, for Jesus bore our sins in his own body on the tree. We plead thy faithfulness

according to thy many precious promises. Let us now by faith obtain those promises.

Forgive, forgive us all our sins. Cleanse, we beseech thee, the thoughts of our hearts, by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name. Strengthen us for the duties of this day. Suffer us not to be tempted above what we are able to bear; but with every temptation make a way to escape. Incline and enable us to walk in that way. Hold thou up our goings in thy paths, that our feet slip not. Set a watch before our mouths, and keep the door of our lips, that we offend not with our tongue. May we always speak that which is good to the use of edifying, that it may minister grace to the hearers. Enable us also to keep our heart with all diligence, seeing that out of it are the issues of life. Increase our faith, enliven our hope, and enlarge our charity, that we may faithfully serve thee, and in all things glorify thy holy name.

We pray for all our absent relatives and friends. Give them prosperity of body and soul. Grant that grace and peace may be multiplied to all that call on the name of the Lord Jesus Christ, their Lord and ours. Seek and save the lost sheep of the house of Israel. Let the light of thy Church break forth on all around. Cause the light of life to shine into every benighted heart. Increase, espe-

cially among the people of this nation, the number of those who know, and love, and serve thee. Bless our rulers, and guide our statesmen, teach thy ministers and prosper thy people, that there may be no complaining in our streets; and that it may be said of us, "Happy is the people that is in such a case; yea, happy is that people whose God is the Lord." These prayers we offer up in the name, and through the mediation of thy Son, Jesus Christ our Lord. Amen.—Our Father, &c.

TUESDAY EVENING.

PRAISE waits upon thee, O Lord, in Zion; and to be employed in paying thee that tribute, is a becoming and pleasant exercise. It is due to thee from all the works of thy hands, but particularly proper from thy saints and celestial spirits. Elevate, O Lord, our minds, that they may not grovel on the earth, and plunge themselves in the mire; but, being carried upwards, may taste the pleasures of thy house, that exalted house of thine, the inhabitants whereof are continually singing thy praises. Their praises add nothing to thee; but they themselves are perfectly happy therein, while

they behold thy boundless goodness without any veil, admire thy uncreated beauty, and celebrate the praises thereof throughout all ages. Grant us, that we may walk in the paths of holiness, and, according to our measure, exalt thy name even on this earth, until we also be translated into the glorious assembly of those who serve thee in thy higher house.

Thou art the invisible God that seeth all things, the eternal light, before whom all darkness is light, and in comparison with whom every other light is but darkness. The weak eyes of our understanding cannot bear the open and full rays of thy inaccessible light; and yet, without some glimpses of that light from heaven, we can never direct our steps, nor proceed towards that country which is the habitation of light. May it, therefore, please thee, O Father of lights, to send forth thy light and thy truth, that they may lead us directly to thy holy mountain. Thou art good, and the fountain of goodness; give us understanding, that we may keep thy precepts. That part of our past lives which we may have lost in pursuing shadows, is enough, and indeed too much: bring back our souls into the paths of life, and let the wonderful sweetness thereof, which far exceeds all the pleasures of this earth, powerfully, yet pleasantly, preserve us from being drawn aside there-

from by any temptation from sin or the world. Purify, we pray thee, our souls from all impure imaginations, that thy most beautiful and holy image may be again renewed within us, and by contemplating thy glorious perfections, we may feel daily improved within us that divine similitude, the perfection whereof, we hope, will at last make us for ever happy in that full and beatific vision we aspire after. Till this most blessed day break, and the shadows fly away, let thy Spirit be continually with us, and may we feel the powerful effects of his divine grace constantly directing and supporting our steps; that all our endeavours, through the whole remaining part of our lives, may serve to promote the honour of thy blessed name.

O God, it is from thee, that we derive every comfort and every blessing; we would therefore render unto thee this evening, the homage of our hearts, as well as of our lips; and whilst we feel that day unto day has been uttering speech, and night unto night teaching knowledge, we would all the more readily, and because of the vanity and transitoriness of earthly objects, pleasures, and occupations, flee to thee, the unchanging God, as the only source of abiding happiness. Mayest thou teach us what is good, and help us to hold fast that which we have received, until our warfare is accomplished, and our glory begun.

Our present situation and wants are known to thee, and thou art very merciful and full of compassion. Deal with us, O Lord, as thou seest we have need. We come to thee this night, with thankfulness for the mercies experienced during another day; with petitions for pardon of those sins we have this day committed; with supplication and prayer for the continuance of thy goodness. Keep us from evil this night. We will lay ourselves down in peace and sleep; may we be protected by thy watchful providence, and awake in the morning rejoicing in that peace of God which passeth all understanding.

Remember, O Lord, thy goodness and thy covenant to thy church militant upon this earth, and exposed to dangers amidst so many enemies; yet, we believe, that, notwithstanding all these dangers, it will be safe at last: it may be distressed, and plunged in the waters, but it cannot be quite overwhelmed, or finally perish. Pour out thy blessing upon this our native country. Bless our Queen, and all in authority. Watch over our friends, reward our benefactors, forgive our enemies. We depend upon thee, O Father, without whose hand we should not have been, and without whose favour we can never be happy. Inspire our hearts with gladness, thou who alone art the fountain of solid, pure, and permanent joy, and lead us, by the paths of righteous-

ness and grace, to the rest and light of glory, for the sake of thy Son, our Redeemer, Jesus Christ. Amen.—Our Father, &c.

WEDNESDAY MORNING.

We would come and worship, and fall down, and kneel before the Lord our Maker; for thou art the Lord our God, and we are the sheep of thy pasture, and the workmanship of thy hands. We are indeed fearfully and wonderfully made. But we would adore thee at this time, O God, not only as man's Creator, but as his Preserver. A few hours ago we committed ourselves to thy protection and care, and thou hast saved us from peril, and endued us with strength. And yet many are destitute of our advantages. Some have been exclaiming, Wearisome nights are appointed unto us, when shall we see the morning light? How many wretched souls have fled since the last setting sun! Others have awakened to circumstances of unexpected solicitude and sorrow. How great is thy loving kindness to us, O God! Help us to put our trust under the shadow of thy wings. For thy name's sake, be gracious to us still. Never leave us, never, never forsake us. If we have much,

may we enjoy thee in all; if we have little, may we enjoy all in thee. Whatever we have do thou bless, whatever we need do thou bestow, and whatever is injurious to our best interests do thou remove. We are now, and we shall be while in this tabernacle, spiritually necessitous. But how can we sufficiently praise thee for the glorious gospel of the blessed God! Here we find, lost as we are, that there is a great salvation; weak as we are, that there is help laid upon One who is mighty; poor as we are, that unsearchable riches are treasured up in Christ; and, though we have nothing, that in him we may have all things. O give us grace to look to Him, that we may have redemption through his blood! Suffer us not to defer the acceptance of his righteousness. Convince us that we must be saved now or never; that we must be saved in this world, or we cannot be saved in the next; that we must be saved from sin, or we cannot be saved from hell. That the future blessings of the righteous may be ours, dispose us to seek their present advantages. Influence us by thy Holy Spirit to obey the exhortation, To-day if ye will hear his voice, harden not your hearts, as in the provocation. May we watch unto prayer—guard against unholy thoughts—repress the first risings of corruption—and remember our vows; tracing all that is good to thee, and all that is evil to

ourselves. Girding up the loins of our minds, may we be sober and hope to the end, for the grace that is to be brought unto us, at the revelation of Jesus Christ. In prospect of the last messenger's arrival may we be able to say, We have fought a good fight, we have finished our course, we have kept the faith; and henceforth there is laid up for us a crown of righteousness which the Lord, the righteous Judge, shall give us at that day, and not unto us only, but unto all them that love his appearing. While we exclaim, God be merciful to us, and bless us, and cause his face to shine upon us, we would add, Let thy way be known upon earth, thy saving health among all nations. Let the people praise thee, O God, yea, let all the people praise thee; then shall the earth yield her increase, and God, even our own God, shall give us his blessing. And all we ask is through the mediation of Him who bore our sins, and carried our sorrows; to whom, with the Father, and the Spirit of grace, be endless praises. Amen.—Our Father, &c.

WEDNESDAY EVENING.

O Lord, thou art our refuge and our strength. In thee alone is our help. To thy free and

abounding grace, in Jesus Christ our Lord, we must be indebted for all our salvation. Were that grace to cease to flow towards us, in its quickening and sanctifying influence, how soon would our hearts, like a deceitful bow, turn aside from thee! After all that thou hast shown us, and done for us, if thou, Lord, do not hold us up, this corrupted nature will lead us to forsake and to forget thee, and to make shipwreck of the faith and of a good conscience.

Thou, Lord, art our hiding-place, and our shield. Uphold us, according to thy Word, that we may live; and let us not be ashamed of our hope. Hold thou us up, and we shall be safe; and we will have respect unto thy statutes continually. Look thou upon us, and be merciful unto us, as thou usest to do unto those that love thy name. Order our steps in thy Word; and let not any iniquity have dominion over us.

Be thou, O Lord, surety for thy servants for good. In the midst of ten thousand snares and dangers, which surround us from without and within, permit us to look up to thee as our refuge and our strength. Give us, O Lord, the divine power which will enable us to perfect holiness in the fear of the Lord. Though we delight in the law of God after the inner man, yet we find another law in our members, warring against the law of our

mind, and bringing us into captivity to the law of sin. This we acknowledge and bewail before thee, O Lord our God, who alone canst deliver us. Oh! help us, thou God of our salvation, against the power of iniquity, and take away our sins, for thy name and mercy's sake. Oh! let not sin any longer reign in our mortal bodies, that we should obey it in the lusts thereof. Oh! do thou mortify and destroy in us every unholy desire, that exalts itself against the authority of our Lord, and that gives Satan the advantage over us.

Preserve us, Lord, from those sinful pleasures that would rob us of the pleasures which are at thy right hand for evermore. May we constantly remember, that to be carnally minded is death. May thy grace enable us to cut off the right hand, and to pluck out the right eye, so that we may obtain the mastery. O! let the sins which more easily beset us, and to which we are most strongly tempted, be effectually subdued. Govern thou alone, by thy word and Spirit, our hearts and our lives. Gird us with might, O Lord, for the spiritual conflict in which we are engaged, that we may so fight the good fight of faith, as to lay hold upon eternal life. Under the Captain of our salvation, whom thou hast given to be a Leader and Commander to the people, we would hold on our way, trusting that, through him, we may, in the end, be made more than a conqueror.

While we pray to be enabled steadily to pursue the duties of our station, do thou deliver us from that love of the world which has been the occasion of ruin to so many precious souls. Deliver us, O Lord, from its excessive cares, which would so engross our time and our thoughts, that the one thing needful would be forgotten. May our desires after worldly possessions be moderated, by considering their uncertain and unsatisfying nature; and, while others are laying up treasures on earth, may we be rich towards God. Suffer us not, O most gracious God, to become unfruitful, by the cares of this world, and the deceitfulness of riches, which choke the word. May we never be too busy to attend to the great concerns which lie between thee and our souls; and may we never be so engrossed with the affairs of time, as to neglect the interests of eternity. May we pass through earth with our hearts and hopes set upon heaven, and feel the attractive influence stronger, as we approach nearer and nearer to the everlasting kingdom of God, our Saviour.

O Lord, we would humbly plead the fulfilment in our case, of the promises of preservation from backsliding, which thou hast made concerning thy people. Thou hast promised to keep them, by thy mighty power, through faith unto salvation. Thou hast promised that,

though they fall, thou wilt uphold them with thy hand, and so to put thy fear in their hearts, that they shall not finally depart from thee. Thou hast assured them that thou wilt preserve them unto thy heavenly kingdom, and give unto them eternal life. Enable us to believe, that faithful is he who has promised, who also will do it.

What time we are afraid, let us trust in thee, O our God, who hast already done such great things for us. Let us lay up thy kind words of promise, as the richest treasure, and confide in them fully, and confide in them to the end. "Whom have we in heaven, but thee? And there is none upon earth that we desire besides thee. Our flesh and our hearts faileth: but God is the strength of our hearts, and our portion for ever." May all these blessings be given us, through Jesus Christ, our only Saviour and Lord! Amen.—Our Father, &c.

THURSDAY MORNING.

Most glorious and gracious God, whose kind providence has protected us through the dangers of the night, and brought us in peace and safety to the beginning of another day;

assist us, we beseech thee, to present our unfeigned praises and thanksgiving, and to supplicate thy favour with our whole hearts.

But who are we, O thou high and lofty One, who inhabitest eternity, whose name is Holy, that we should venture into thine awful presence? We confess with shame our utter unworthiness to approach thee. We have sinned, with our fathers, and have done wickedly. We have forsaken thee, the fountain of living waters. We have rebelled against thee, and have broken thy commandments times without number, in thought, word, and deed.

If thou, Lord, shouldest be strict to mark what we have done amiss, which of us could stand? But there is forgiveness with thee, and plenteous redemption in thy beloved Son. Through his atoning sacrifice and prevailing intercession, we would approach thy throne of grace; beseeching thee to be merciful to us, sinners.

Enlighten, Lord, our understandings, that we may clearly perceive the nature and glory of thy gospel. May we savingly know thee, the only true God, and Jesus Christ, whom thou hast sent. May thy holy word, which we daily study, be treasured up in our memories, grafted in our hearts, and made legible in our tempers and conduct. Rectify our mistakes, deliver us from prejudices, make us to be of

good understanding in the way of godliness, and uphold our goings in thy paths, that our footsteps slip not.

We beseech thee, O thou God of peace, to fill our minds with joy and peace in believing. By faith in thy blessed Son, may we enjoy the comfort of thy reconciling grace, and a holy tranquillity of soul. And may our hopes of forgiveness from thee render us ready to forgive others, and form our dispositions to gentleness and love. May we be clothed with humility, walk before thee with vigilance and circumspection, and serve thee in the spirit of adoption.

Enable us, O Lord, to do unto all men, as we would they should do unto us. May we live in peace one with another, and while we have time, do good unto all men, especially unto them who are of the household of faith. Make us contented with such things as we have. Enable us to accommodate ourselves to the station allotted us, and conscientiously attend to our proper duties.

May we be indeed followers of the lowly Jesus—walk as he walked—act in wisdom towards all around us—improve our several talents to the glory of thy great name—and thus wait for the mercy of our Lord Jesus Christ unto eternal life.

We most humbly beseech thee, O Father of mercies, that thou wouldest graciously look

upon our beloved friends and relatives, and number them all amongst thy true and faithful people. Sanctify all their mercies, and all their trials: guide them by thy counsel here, and afterwards receive them to glory.

Regard with thy special favour all who are engaged in the work of thy ministry, particularly those who, labouring in heathen lands, require a double portion of thy Spirit. Bless our country, and preserve us from the judgments to which we are justly exposed. Bless our Queen, and all in authority under her. Over-rule the affairs of the nation for the promotion of true religion amongst us. Pity, O merciful Lord, all that are indigent, afflicted, oppressed, and enslaved. Send them effectual deliverance; and give special consolations to thy tempted and persecuted servants.

These and all other mercies we humbly solicit from thy bounteous hand, for the sake, and through the mediation, of thy Son Jesus Christ; to whom, with thee, and the Holy Spirit, one everlasting Jehovah, be all might, and majesty, and power ascribed, now and for ever. Amen.—Our Father, &c.

THURSDAY EVENING.

ENABLE us, gracious God, to desire thee as our chief good; and to come to thee, as our merciful Father, in the Son of thy love. In his great name, and prevailing mediation alone, it is that we, who have multiplied our offences against thee, are encouraged still to present our prayers before thee. We are utterly unworthy to approach thy footstool, and to enjoy the privilege of intercourse with thee. We durst not appear in the presence of thy holy glorious Majesty in our own name, or trusting in our own sinful righteousness; our guilt is so great, and our iniquities so grievous, that we might justly be ashamed to come before thy face, and tremble for fear of thy judgments. We would therefore fly for refuge to the merits of him, who, we trust, has fully satisfied thy justice for our sins, and is now interceding at thy right hand for our souls: whom thou delightest to honour, in sparing, accepting, and saving poor unworthy sinners upon his account. Deliver us, most gracious Lord, for his sake, from all those transgressions for which our hearts condemn us, and from all of which thou, that art greater than our hearts, knowest us to be guilty, and seal to us a full pardon in his most precious blood, which speaketh better things on our behalf than we are able to do for ourselves in

all our prayers. And may the time past of our life suffice to have lived to ourselves, and to have served our own corrupt wills. O put an end to all our presumptuous and treacherous dealings with thy heavenly all-seeing Majesty; and create in us a new and clean, humble and contrite heart, to tremble at thy word and presence, and to hate and abandon all foolish and sinful misdoings. Command thy blessing and thy saving grace to descend and rest upon the souls of our friends. Cause us all to know the joyful sound of thy gospel, not only by the hearing of the ear, but in the channel of heavenly experience. O take possession of our hearts, and by the power of thy Spirit draw up our affections to thy blessed self. Grant us union and communion with thee; such a sight and sense of sin, and of our lost estate by nature, as may render Christ and his righteousness precious to us; and such comfortable views of our justification through him, as may enlarge our hearts with joy, fill our lips with praise, and influence us to live unto him that died for us, and rose again.—Lord, guide and keep us; make us wise and faithful in our several duties, and blessed and prosperous in the event. Sanctify every condition to us, and fit us for whatever thou shalt be pleased to call us to.—And now, O Lord, we beseech thee to accept the evening sacrifice of praise and thanksgiving for the mercies of

the day past, and for thy unwearied goodness, which has followed us all the days of our lives. Go on to abound towards us in loving-kindness and tender mercies; passing by our innumerable sins, and supplying our every want. Take charge of us to-night. Hide us in thy pavilion, and compass us about with songs of deliverance. Whether we sleep or wake, keep us safe under thy wings, and make our hearts to be occupied by thy statutes. Bring us, at the appointed season, to the heavenly city, where there is no darkness, but the glory of God doth lighten it, and the Lamb is the light thereof. And for all thy patience with us, thy care over us, and thy continued mercy to us, blessed be thy name, O Lord, Father, Son and Spirit. Amen.—Our Father, &c.

FRIDAY MORNING.

ALMIGHTY God, who gavest us refreshing sleep whilst we lay on our beds, and hast enabled us to rise from them in health, we draw near to thee with the sacrifice of praise and prayer. Like every thing else that is ours, it is unworthy of thy regard; but deal with thy servants according to thy mercy; and for the sake of that atoning sacrifice which Jesus our

Great High Priest offered up, let the lifting up of our hands be acceptable in thy sight.

How many are there whose cry during the whole night hath been, Would God it were morning! but to whom the returning light brings no relief, and who now are saying, Would God it were evening! Who are we, O Lord, that thou shouldest put a difference between us and them? It is not for our righteousness, that we have been made to rest in peace, whilst distress of various kinds has kept many awake.

And now, O merciful Lord, while we consider how painfully the past night hath been spent by many, shall we not bless thee, the giver of life, of ease, of sleep, and of every thing else which makes life comfortable? Yes, Lord, our voice shalt thou hear in the morning. We will begin the day with praise to him, who hath given to us a night of mercy: O praise the Lord, for his mercy endureth for ever.

And may we not only speak, but live to thy praise. How many are our obligations to live to thy glory; how are they continually increasing, by the hourly addition of new benefits! What shall we render unto the Lord for all his mercies?

But, O heavenly Father, great as our temporal blessings are, they are far exceeded by what thou hast done for our souls. Thou

hast opened a fountain for our sin and uncleanness. Thou hast raised up a Deliverer, who is mighty to save. We are guilty sinners, but thou hast appointed for us a city of refuge. Through the riches of thy grace, we have a Priest, to make atonement for our sins; a Physician, to heal our diseases; a Shepherd, to protect and feed us; and a Guide, to direct our feet into the way of peace.

O that the multitude of thy mercies to us may have a suitable influence on our hearts, our tempers, and our lives. Let the recollection of thy grace, most blessed God, abide with us through the day, and have a holy effect upon our minds; that while our hands are employed about the affairs of the present life, our hearts may not be improperly affected by them.

Enable us this, and every day, to tread in the footsteps of thy flock; like Enoch, may we walk with God; like David, may we set the Lord always before us; like Moses, may we endure, as seeing him who is invisible. Thus let the day of life be spent; that when its evening shall come, we may end our day like Simeon, and say, Lord, now let thy servant depart in peace.

For this we earnestly beg thy grace: rejoicing that thou hast not only given us clear precepts and bright examples, but likewise hast promised to give thy Holy Spirit to them

who ask thee for this blessing. Bestow, O Lord, this great blessing upon us, that we may obey the precepts, and imitate the examples which thou hast set before us.

Leave us not to ourselves; for it is not the mere knowledge of our duty that will ensure the practice of it; through the depravity of our hearts, we are capable of disregarding every precept thou hast enforced, every example thou hast set before us, and every mercy that we have received.

O be present with us, therefore every moment of the day. Hold up our goings in thy paths, that our footsteps slip not. And enable us to be faithful unto death, that we may obtain the crown of life, through Jesus Christ our Lord, who hath instructed us to pray to thee in these words,—Our Father, &c.

FRIDAY EVENING.

MERCIFUL God, our Creator, Preserver, and Redeemer: thou art the fountain from which all our comforts flow; without thee we are nothing but poverty and misery.

We have reason to take shame to ourselves for having often followed the devices and desires of our own hearts, when they have

been in opposition to thy will. O Lord, we would not attempt to palliate this folly and wickedness, but would, with unfeigned humility and contrition, cast ourselves entirely upon thy mercy; knowing that we are inexcusable.

Happy is it for us that thou art a God of mercy; for we are so far gone from righteousness, as to have no hope but in the riches of thy grace.

Everlasting thanks be to thee for that blessed gospel which reveals a Mediator to us. We thank thee, O God, for the glad tidings of a Redeemer, who came into the world to save sinners. How worthy of all acceptation is this faithful saying! Let us treasure it up in our hearts, and glory in him who of God is made unto us wisdom, righteousness, sanctification, and redemption.

Father of mercies, what shall we render unto thee for making a way of escape for us, lost and helpless sinners! O may we turn to it with that broken and contrite heart, which we ought ever to feel. Though there is mercy with thee, let us still fear thee; and though thou blottest out our sins, yet, let us remember them with shame and sorrow.

O gracious God, let not one of this family be a stranger to himself, or to thee. May thy Holy Spirit convince every one of his own sin, that there may not be, in all this house, one who is not sensible of his need of that

blessed Physician, who came down from heaven to cure the diseases of the soul, and to rescue us from death eternal.

Suffer us not, O Divine Teacher, to remain either ignorant or negligent of any thing that relates to our everlasting welfare; but especially of that great salvation, which thou hast published in thy word, and art still proclaiming by the voice of thy ministers. O may we know the day of our visitation, that we may not perish with the blessed tidings of salvation sounding in our ears.

Good Lord, deliver us from all hypocrisy, as well as from a hardened conscience. May we attend to thy voice with the utmost simplicity of mind, and joyfully surrender our whole selves to him, who saith, my son, give me thy heart.

Enable us to live as thy faithful servants. Make us watchful over our own hearts: circumspect in all our conduct; and upright in all our intentions. Guard us in all temptations. Give us grace to improve our time, and every other talent, which thou hast committed to us.

We bless thy holy name for all the mercies of the day past, and we humbly request thy continued care and protection, to defend us from all the evils to which we may be exposed this night.

To thee we commend likewise every one for whom we ought to pray; especially, thy

servant our Queen, and all the royal family. We pray thee, O Lord, to bless our country; and though our national sins are very great, yet turn not away thy mercy from us.

We pray thee to have mercy on all men. Sanctify the afflictions of the afflicted. Enlighten the minds of those who are in spiritual darkness. And may they, who are taken captive by Satan, be recovered out of his snares.

We commend all the ministers of thy word to thee, and especially thy servant who dispenseth thy word among us. Bless, O Lord, the labours of all those who watch for souls, and add to the number of those who are faithful in this holy office.

We entreat thee to bless all the inhabitants of the parish in which we dwell. Bless them, O Lord, in their civil callings, and in their families; but above all, bless them in their souls; that they may live in fear of thy holy name, and in love and peace one with another. These mercies we ask in the name of Jesus Christ, our only Advocate with the Father, who taught us thus to address thee:—Our Father, &c.

SATURDAY MORNING.

O God of all grace and comfort, who show

est mercy on the unworthy, and art most bountifully pleased to fit and qualify them for thy grace, have pity upon our sinfulness; secure us from the bondage and power of our own corrupt natures, by thy greater power; from that which is the shame and sorrow of our life past. We turn unto thee with contrite hearts, unfeignedly desiring to retain no more of our former offences; and we earnestly pray to thee, Father of mercies, that, for Jesus Christ's sake, thou wouldst be pleased to accept this our repentance. We have no hope in ourselves, but only in thy mercy, nor any expectation in our own deservings, but only in thy blessed Son's infinite merits. Receive us, O Lord, according to the riches of thy mercy, and supply whatsoever is wanting in us by the power of thy grace. Place us among the number of those who are truly contrite for all their evil ways, and whose repentance has prepared them for the free and full remission of all their offences by the merits of their Redeemer.

O holy Lord, keep us under such an holy fear as will make us careful not to trust in false ways, or to swerve from our duty, when we know it. Remove from us perplexing doubts; cause us to be firmly fixed and settled in our obedience to thy laws, and to give ourselves up cheerfully to thy service. Let not our hearts deceive us, O blessed Lord, in

judging of ourselves; but keep us from pride and vain confidence, in setting too little by thy grace, and thinking too well of our own ways. May we never flatter ourselves into an evil security, becoming insensible of the great need we have of thy mercy. Oh, then, may we not be high-minded, but learn to fear. Help us, O gracious God, carefully to improve our remaining days, and to employ all the time we have to live in minding the true work and business of life. Habituate our hearts to humility and patience, temperance and self-denial, watching and prayer. Teach us to prize and set a great value upon all helps and opportunities of instruction and improvement in the way of godliness. Make us willing to do justice unto all with whom we are concerned, and ready to give unto all what is their due, even though we should thereby be left upon thy good providence. If want must be our share, grant, O good Lord, that the place of our wanting may be here in this world, where our wants will soon have an end; not hereafter in the next world, where they will know no end. Conversing as we do, in the midst of an evil and dangerous world, enable us to beware of sinful men, and, knowing that the days are evil, may we not needlessly throw away our quiet, but redeem the time. Grant unto us the skill and care, O merciful Lord, to be provident in all things,

and walk circumspectly; in wisdom towards those that are without, that they may find nothing on which to lay hold but our love and zeal to thee, and a wise and faithful discharge of our duty. Lord, we thankfully acknowledge the bounty and goodness thou hast manifested towards us, by creating, sustaining, and protecting us all the days of our past lives, and offering unto us unworthy sinners the mercies of redeeming love. Touch our hearts with such affections of gratitude and humility, that we may never venture to undervalue thy blessings; and, loving thee, may we love our brethren also, showing them all offices of kindness and charity, tenderness and forbearance towards their infirmities, praying for all men, whether Christian or heathen, that thou wilt put thy laws into their minds, and write them upon their hearts. Desiring, O gracious Father, the increase of thy power, glory, honour, and dominion upon the whole of the human race, we beseech thee to accept our petitions, through the merits and intercession of our merciful Redeemer. Amen.—Our Father, &c.

SATURDAY EVENING.

O ALMIGHTY GOD, who art glorious in justice and holiness, and art exalted far above all

blessing and praise, how unsearchable are the riches of thy grace, which thou hast manifested in opening a way for lost sinners to approach thee, and to take thy name within their lips.

Thou hast sent thy incarnate Son to seek and to save the guilty, and thou hast revealed thyself in him as a just God, and yet the justifier of the believer in Jesus—a just God, and yet a Saviour. O Lord, we fall as sinners at the footstool of thy sovereign mercy. We renounce all dependence on any merits of our own. We plead thy promises, and offer before thee no other sacrifice or righteousness but the all-sufficient sacrifice and spotless righteousness of thy beloved Son, in whom thou art ever well-pleased.

O thou Holy Spirit! whose office it is to convince the world of sin, of righteousness, and of judgment, discover unto us the pride of our nature, and the enmity of our hearts to God: and take of the things of Christ and show them to us. Cause us to renounce our own wisdom and righteousness, and to be willing to receive pardon and the hope of eternal life, as the gift of free grace and mercy, through Jesus Christ our Lord. Renew our sinful hearts, mortify our corrupt desires, and set our affections supremely on things above. Enable us continually to reflect on the shortness and uncertainty of time, and the awful

length of eternity. O strengthen our faith and animate our hope, that we may meet death with composure, yea, embrace it with joy.

While passing through this wilderness, we would look up to thee daily, as our heavenly Shepherd; and though we have often erred and strayed from thy fold, yet we now desire again to return unto thee. O may we hear thy voice and follow thee; may we feed on thy precious promises—drink of the waters of life, be supported by thy grace, and enjoy thy favour; and if thou seest it necessary to visit us with diseases, disappointments, or crosses of any other kind, give us patience and submission to thy will.

With humble and hearty thanks for thy goodness and mercy, which have followed us throughout our days, we implore thy gracious protection during the dark and silent watches of the night. O thou Keeper of Israel, who never slumberest nor sleepest, be thou about our path and about our bed; defend us from all dangers, refresh our bodies with sleep; and if thy Almighty Providence should spare us to behold the light of the returning sun, may we arise with thanksgivings on our lips, remembering that the day is the Sabbath of the Lord. O may our hearts be solemnized, and may we rejoice and be glad in the day which the Lord has made. Be especially present with thy ministering servants on the

morrow; may they go forth in the fulness of the blessing of Christ's gospel, preaching peace through the blood of the cross; and may the word of thy grace drop as rain that watereth the earth, and maketh it bring forth and bud, accomplishing thy good pleasure, and prospering wheresoever thou dost send it. All these mercies we ask for the sake and through the intercession of our only Lord and Saviour Jesus Christ, to whom, in the unity of the Father and the Holy Spirit, be ascribed all honour and glory, world without end. Amen.—Our Father, &c.

Fifth Week.

SABBATH MORNING.

O ALMIGHTY God, Creator, Governor, and Upholder of all things, who, after making the heavens and earth, didst rest on the seventh day, teach us now to rest from sin and earthly labour. O thou, whose Son did, as on this day, rise again from the dead, grant us grace to rise from the death of sin to the life of righteousness. Help us now, in his name, to seek thy blessing on those holy duties to which the Sabbath is set apart.

We bless and praise thee for the appointment of this day, and for all the means of grace which we enjoy in this favoured land. We bless thee that thy house is opened—that thy ministers have liberty to preach, and we have opportunity and inclination to go and assemble with thy people, and hear thy holy word. Above all, we thank thee for the knowledge of Jesus Christ—for justification and salvation through his life, death, and resurrection; and praise thee for the gifts of thy Holy Spirit.

Great have been thy mercies to us; but with shame we confess, that we have slighted thy goodness, and carelessly regarded thy

great salvation. How many Sabbaths have we broken! how many warnings and threatenings have we trifled with! how many invitations of mercy have we neglected! How cold have been our prayers; how great our irreverence; how inexcusable our unbelief!

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. Forgive us all our sins, negligences, and ignorances. Return again, and bless us. Graciously be present with us, through all the solemn services of this day. Enable us to go to thy house in the spirit of prayer. Pour out upon us, and all that shall meet in thy name, the spirit of grace and supplication. Let none of us draw near to thee with our lips only, while our hearts are far from thee; but enable us to worship thee in spirit and in truth.

Help all of us, not only to abstain from engaging in our usual business, but also from worldly conversation and vain thoughts. Let us give this day to reading and hearing thy word—to meditation, self-examination, and prayer.

Father of mercies, we beseech thee to bless all that minister in holy things. Grant them humility, faithfulness, watchfulness, and zeal. Stand by and strengthen them this day. We especially pray for him who ministers amongst us. May he this day be enabled to speak a word in season to all who shall hear him.

Grant, we beseech thee, that this Sabbath may be distinguished by great and singular mercies to thy Church. Be with all Christian congregations met to worship thee. May the ministry of the word this day convert many sinners. Strengthen those that are weak, and confirm those that are strong.

Give thy holy word free course, and let it be glorified in every land, and among every people. Hear us, for our Lord Jesus Christ's sake. Amen.—Our Father, &c.

SABBATH EVENING.

MERCIFUL and compassionate, long-suffering and patient Lord God, we humbly acknowledge our manifold sins towards thee, by trusting to vanity, by following deceit, and being occupied in ungodly works with them that practise wickedness. Behold us without plea, without excuse; speechless and self-condemned. O let the multitude of thy mercies triumph over the multitude of our sins. Lord, if thou wilt, thou canst make thy grace sufficient for us; by the loving-kindness of the Father, by the sacrifice of the Son, and by the intercession of the Holy Spirit, have mercy upon us!

O Lord, be thou our God; let us have none beside thee; let us love nothing in comparison with thee. Incline our hearts to thy testimonies; order our steps according to thy word, so shall no iniquity have dominion over us.

We believe in thee, O Lord, the Father, the Word, and the Spirit, one only true God; that all things were created by thy Almighty power and love; that all have been renewed and restored by the goodness and mercy exhibited in the person of thy Word, the Lord Jesus Christ, who for us men, and for our salvation, was made flesh, did suffer and was crucified, descended into hell and rose from the dead, ascended into heaven, and sitteth on the right hand of God, from whence he shall come again and judge the quick and the dead. We also believe, that by the illumination and powerful operation of the Holy Ghost, a peculiar people has been called, from all parts of the world, to be knit into one society, united and distinguished by belief of the truth, and by holiness of life: that, as members of this body, we partake of the communion of saints, and forgiveness of sins in this world: and, by virtue of the same membership, do assuredly expect the resurrection of the flesh, and life everlasting in the world to come.

This pure and holy faith, Lord, we believe,

—help thou our unbelief. Strengthen in us that which is weak, and add to us that which is wanting. This faith let us have grace always to exert and improve, by loving thee, O Father, in return for thy tender affection; by fearing thee, O Almighty, from an awful sense of thy power; by committing our souls in well-doing to thee, O most faithful Creator. Let us seek and attain salvation in thee, O Jesus, our Saviour; from thee, O Christ, the Anointed, let us have the adoption and inheritance of the sons of God. Let our belief in thee, O Holy Spirit, be such as may qualify us to partake of all thy necessary and saving inspirations.

O Lord, on whom the eyes of all do wait, remember every creature of thine for good, and visit the whole world with thy mercy. Thou who didst for this end both die and rise again, that thou mightest be the Lord both of the dead and the living, let thy blessing be ever upon us, both in life and in death. We entreat thee, gracious Lord, to look down on all sorts and conditions of men; the young and the aged, the sick and the healthy, the poor and the rich, all being liable to temptations, and therefore needing thy grace. Have pity upon those who are driven to despair of thy mercy, the timorous and faint-hearted, all who are destitute and distressed, and those who now lie expiring in the agonies of death.

To thee we commend our friends and neighbours, our relations and benefactors; let thy peace be upon them, and bring them in safety to thy heavenly kingdom.

And now we render thanks to thee for the gifts of thy good providence. The evening draws on apace, do thou sustain us. Abide with us, O Lord, for the time is far spent; the shadows are stretched out, and the day is declining upon us. Let thy strength now especially be made perfect in our weakness. For as the day, so life is near its end; a life wherein we scarcely live. The night posts on, so doth that death of which night is the image—a night after which, in this world, we must expect no morning. Let us always be mindful, that the days of darkness are many; and let this thought excite us to finish our work with diligence, before that night comes wherein no man can work. Make us to remember thee upon our beds, and to think upon thee when we are waking. Then let us commune with our own hearts, and search out our spirits; and, when we wake, do thou be present with us.

And now, Lord, we will lay us down in peace, and take our rest, trusting for safety to thee, O Father, Son, and Holy Spirit, one God, ever blessed to all eternity. Amen.—Our Father, &c.

MONDAY MORNING.

O God, who makest the out-goings of the morning and evening to praise thee, accept our hearty thanksgivings for the blessings of the past night.

We have lain down and slept, and are now assembled together, to acknowledge that it is thou only who makest us continually to dwell in safety. Thou art the God of our life: day by day will we direct our prayer unto thee, and look up. Hear us, we beseech thee, in the multitude of thy mercies, for the sake of thy Son Jesus Christ our Lord.

The holy rest of the sabbath is gone by; and we are now entering on the duties of our various callings in which thy providence hath placed us.

Grant, Lord, that the day which is past may shed its hallowed influence on this day, and on all the days of the week. Give us grace to engage in the cares and business of life with fear and trembling, as those who know the deceitfulness of sin, and the weakness of our mortal nature. Keep us from the evil that is in the world. Give us that faith which will enable us to overcome its various temptations, to renounce its pomps and vanities,

to withstand its allurements, and to disregard its frowns. And grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit. Grant, that having been received into the congregation of Christ's flock, and professing ourselves his disciples, we may not be ashamed to confess the faith of Christ crucified, and manfully to fight under this banner against sin, the world, and the devil, and to continue his faithful soldiers and servants unto our lives' end.

We acknowledge, O God, that, after former sabbaths, our vows and resolutions have too often been forgotten, and have passed away like the morning cloud, and the early dew. Strengthen, therefore, O Lord, we beseech thee, the holy thoughts and desires which may have been produced in our minds. Enable us to show our sincere gratitude to thee for thy day of rest, by causing our profiting to appear unto all men.

Make us of good understanding in the ways of godliness. Subdue the workings of our evil hearts. Preserve us from pride and envy, from hatred and malice, from murmurings and disputings, from covetousness and dishonesty, from selfishness and idleness, from unchristian tempers and impure desires, and from all hurtful lusts that war against the soul.

Pardon and correct whatever is sinful in us;

strengthen what is weak; confirm what is wavering; supply what is wanting; and make us thoroughly furnished unto every good word and work.

But without thee we can do nothing. Prevent us, therefore, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life.

Sanctify, we beseech thee, the means of grace to all those who attended them yesterday. Water the seed which was sown with the dew of thy blessing; that being received into an honest and good heart, it may bring forth fruit abundantly.

Preserve such as are more especially dear to us, from being overcharged with the cares of this life. May they show by their conduct, that they have profited by the ordinances of thy house, and have not received thy grace in vain.

Pity and convert those who profess to know thee, but in works deny thee; and dispose them, in future, to walk worthy of the vocation wherewith they are called.

Give thy blessing unto all whom thou hast set over the congregations of thy people [especially to him whom thou hast set over us]. Strengthen their hands, and comfort their

hearts. Keep them steadfast in the faith of Christ, and zealous in the cause of thee, their God: and may they and we, and all their people, be accepted of thee at last, through the full, perfect, and sufficient sacrifice, oblation, and satisfaction, of the same Jesus Christ, our only Mediator and Redeemer.—Our Father, &c.

MONDAY EVENING.

MOST merciful God and Father, who hast safely preserved us through another day, and loaded us with thy benefits, we are assembled together, to acknowledge thy over-ruling providence, which ordereth all things in heaven and earth; which appointeth the moon for certain seasons, and the sun to know his going down.

Accept our united and hearty thanks for still holding our souls in life, and for turning away from us this day all those evils which we have most righteously deserved. We confess that we have forfeited, by our manifold transgressions, every claim to thy fatherly protection in the present life, and have rendered ourselves altogether unworthy of the blessings of the life that is to come.

But, notwithstanding our guilt and unworthiness, we would still look up to thee in the name of that Mediator, through whose all-prevailing merits we may yet have boldness to come into thy presence, and to ask for every thing that is necessary, as well for the body as the soul. Though thou hearest not sinners for their own sake, yet him thou hearest always; and wilt favourably hear, for his sake, those who are unworthy to be heard for their own.

Now, therefore, O Lord our God, hearken to the prayers of thy humble servants. Mercifully regard us, while we draw nigh by that new and living way which is consecrated for us through his blood, not presenting ourselves before thee for our righteousness, but for thy manifold and great mercies in Christ Jesus.

Enter not into judgment with thy servants, for having so little profited by the many privileges of thy sabbath, and for not having manifested more of the power of thy ordinances in performing the duties of the past day. Have mercy upon us, O God, have mercy upon us, according to thy loving-kindness; according to the multitude of thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from all our sin.

Pardon our want of love to thee, and our undue love of this present world. Truly our soul cleaveth to the dust. Quicken thou us,

O Lord, according to thy word; and let the love of thee alone rule and direct our hearts.

Forgive, also, our many offences against our neighbour; and help us in future to do unto others as we would they should do unto us.

O Lord, who hast taught us that all our doings, without charity, are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues; without which whosoever liveth is counted dead before thee. Let not the sun ever go down, or rise, upon our wrath; but give us more of that spirit which thinketh no evil, which beareth all things, believeth all things, hopeth all things, endureth all things, and disposeth us to cover a multitude of sins.

Blot out, likewise, the offences which we daily commit against thee and against each other, as members of the same household: And do thou, O God of peace, deliver us from every practice, which may prevent our dwelling together as brethren, and as heirs together of the grace of life.

Enable us to watch over our hearts, that we be not easily provoked, except unto love and to good works. Remove wickedness utterly out of our dwelling, and from among us. Give us grace to come before thee with clean hands and a pure heart; and let no se-

cret or open abominations prevent our prayers from being accepted by thee.

And now, O Lord, before we lie down, and take our rest, suffer us to commend not only ourselves, but all others, to thy covenanted mercies in Christ Jesus.

Look in compassion on a fallen world. Turn sinners from the error of their ways.

Look, also, upon thy church and people. Pardon and heal our many divisions; and teach Christians to love one another, even as they are loved of thee.

Comfort all who mourn, particularly those who mourn for sin. Give unto them everlasting consolation, and good hope through grace.

Shed abundantly thy blessing on those among whom we dwell, and with whom we are more nearly connected. Take us and them under thy fatherly protection; and bless and keep us, this night, and for evermore, through Jesus Christ our Lord.—Our Father, &c.

TUESDAY MORNING.

O THOU most holy, blessed, and glorious Lord God, whom we are bound by every tie to worship and obey; behold us again, this morning, before the throne of thy grace. We laid ourselves down in peace; we have during the

past night taken our rest in safety; and by thy kind providence we are entering upon the duties and enjoyments of another day.

A wearisome night might have been appointed us; thou mightest have scared us with dreams, and terrified us through visions; and we might have been full of tossings to and fro, until the dawning: but thou hast bestowed on us sleep, such as thou givest to thy beloved, and our bed has comforted and refreshed us. Blessed be the God and Father of the Lord Jesus Christ, for this renewed instance of his sustaining power and preserving goodness.

This morning again would we say, Come and hear, all ye that fear God, and we will declare what he hath done for our bodies and souls. Thine hand, O God, created us at the first. Our substance was not hid from thee, when we were made in secret, and curiously wrought in the lowest parts of the earth; thine eyes did see our substance, yet being imperfect; and in thy book all our members were written; which in continuance were fashioned, when as yet there was none of them. And we thank thee, O Lord, that thou hast not only granted us life, and thy visitation to preserve our spirits in the helpless state of infancy and childhood; but that thou hast cast our lot in a part of the world where light and liberty, peace and plenty, have so long existed

and flourished. We would also be truly thankful, O God, that our father and mother were both of them righteous before thee, walking in all the commandments and ordinances of the Lord blameless; and that by their means we have been taught to know the Scriptures, and the way of salvation, from our youth.

O Lord, may we find that these Scriptures have not been as a dead letter unto us; but that the gospel contained therein hath come home to our souls, in the demonstration of the Spirit and with power. We would be thankful to God if we have in any measure seen our need of Christ, and been enabled to close with the offers of salvation, as freely exhibited in the gospel.

Incomprehensible Being, who searchest the heart, and to whom every secret motion within us is known, behold our souls prostrate before the throne of thy grace this morning, ready again to take hold of thy covenant and strength, that we may be united to thee in grace and peace. Look down, O God of mercy, upon us; and for thine own sake, and according to thy express word and promise, blot out our transgressions, and remember our sins no more.

We must confess, O God, that if thou shouldest be strict to mark iniquity, we have often had cause to be both ashamed and afraid.

Thou hast also said in thy word, that the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. Have we not reason at times to fear that we may have drawn back, or that we have not yet truly believed to the saving of the soul? May the good Lord heal our backslidings, and pardon our numberless failings in duty. Thou hast said, Return, thou backsliding Israel, and I will not cause mine anger to fall upon you. Turn thou us unto thee, O Lord, and we shall be turned; and from this day enlighten and renew, more and more, every faculty and power of our minds and souls, and let all be preserved blameless to the coming of the Lord.

For that protection which thou hast afforded during the past night, and that refreshing sleep which we have enjoyed, we desire, O God, to be more and more thankful. To thy care and keeping we again commit ourselves this day. Compass us about with thy favour as with a shield.

If consistent with thy will, prosper us in all our lawful employments. The same blessings we would ask in behalf of our relations. friends, benefactors, and well-wishers. Our enemies, Father, forgive them, and enable us to do the same.

Lord, plead thine own cause in the world. Let ignorance, idolatry, superstition, and

wickedness, come to an end. Erect the throne of thy Son's dominion upon the ruins of Satan's kingdom. Let the happy time be approaching when there shall be universal peace on earth, and good-will amongst all mankind. Lord, continue kind to our native country. Bless the Queen, and every branch of the royal family. Provide for the nation, O God, rulers and magistrates, such as are able men, who fear thee, and hate covetousness. Prosper, O God, the means of instruction provided for the young, and let the hoary heads be found in the way of righteousness; that they may look backward with satisfaction, and forward with hope. Pity the sick and afflicted; spare young and useful lives; and prepare all for death and judgment. Now blessed be God for all his gifts, both of nature and of grace! And to the Three that bear record in heaven, the Father, the Word, and Holy Spirit, be ascribed all honour and glory. Amen.—Our Father, &c.

TUESDAY EVENING.

O Lord, thou ever blessed God; the high and mighty King of kings, and Lord of lords; thy kingdom is an everlasting kingdom, and

thy dominion endureth through all generations. While creatures change, thou art the same; and while our days are passing away in haste, with thee there is no variableness or shadow of turning.

Thou, Lord, art the only sure object of the trust and confidence of weak and defenceless mortals, exposed to innumerable evils. Blessed be thy name, thou hast been the dwelling-place of the children of men in every age. We would, therefore, make thee our hope and our refuge. Unto whom should we, frail and necessitous creatures go, but to a Being of almighty power, of infinite wisdom, and of boundless compassion?

Adored be thy condescension, O most glorious God, that thou givest us encouragement to draw near to thee, and to put our trust in thee, by having assured us that thou art as willing as thou art able to do exceeding abundantly above all that we can ask or think, according to thy riches in glory by Christ Jesus.

Blessed for ever be thy name for this great High Priest of our profession; this blessed Mediator of the new covenant; through whom sinners may come with boldness to thy throne of grace, to ask for mercy, and grace to help them in every time of need.

Lord, we confess our sins before thee with shame and sorrow. O may our hearts be more

thoroughly pierced and broken for all our transgressions. How should it confound us to think that we have offended so good a God as thou art: that we have, in so many instances, acted the part of rebellious children toward the kindest father.

We lament before thee, O Lord, the sins of our hearts, and the iniquities of our lives, by which we have exposed ourselves to thy wrath and indignation. O, for Christ's sake, forgive our many and aggravated transgressions, and bless us, by turning us away from our iniquities. May the blood of Jesus, who, through the eternal Spirit, offered himself without spot to God, purge our consciences from dead works, that we may serve thee, the living God, in all holiness and new obedience.

And, O give us a comfortable sense of the forgiveness of our sins, and of our acceptance into thy favour. Lord, lift thou the light of thy countenance upon us, and shed abroad thy love in our hearts; for in thy favour, O Lord, is the life and the happiness of the soul. With that we cannot be miserable in the worst condition here; and without it, we cannot be happy in the best. Whom have we in heaven, O Lord, but thee? And what is there on earth to be desired besides thee? Our flesh and our hearts fail: O be thou the strength of our hearts, and our portion for ever.

O may the love of the world and the power of sin be destroyed in us. Grant us a constant supply of the Spirit of Jesus, as a spirit of purity, of love, of power, and of a sound mind; and enable us to bring forth in our lives all the fruits of the Spirit, to thy praise and glory.

May we be continually adding to our faith virtue, and courage in the profession and practice of religion; to virtue a growing knowledge of the things of God and the truth of Christianity; to knowledge temperance, that we may abstain from all sinful indulgences, and preserve a strict moderation in those which are lawful; to temperance, help us to add a more confirmed patience in doing and suffering thy will; to patience may we add godliness, a more divine and heavenly temper; and to godliness brotherly kindness, a hearty and growing affection towards all our fellow-Christians; and to brotherly kindness may we add charity, a more benevolent temper towards all our fellow-creatures, and a readiness to forgive our worst enemies. And, O may these virtues not only be in us, but abound, that we may be fruitful in every good word and work, and at last have a joyful entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

May all that are dear to us in the bonds of nature and friendship, be blessed of the God

of heaven. May every member of this family be a living member of Jesus Christ, and be preparing for his kingdom of glory.

With these our prayers we would offer up our grateful praises for all past and present mercies. We bless thee for our creation, that thou hast made us reasonable and immortal beings, capable of knowing, loving and serving thee here, and enjoying thee for ever.

We bless thee for our continued preservation, and especially for adding another day to our lives; thou hast kindly preserved us in going out and coming in, and hast given us all things comfortably to enjoy. But above all, we magnify thy name for the redemption of the world by thy beloved Son; for the means of grace, and for the hope of glory.

Under a lively sense of all thy goodness to thy unworthy creatures, we would now renew the solemn dedication of ourselves unto thee. Watch over us, we pray thee, through the night; guard us and our habitations from every evil, and in the morning may we awake with God. Be with us through all the remaining days of our pilgrimage, and at last receive us to thy heavenly kingdom: which we ask through Jesus Christ, our only Redeemer and Advocate. Amen.—Our Father, &c.

WEDNESDAY MORNING.

O GOD, whose mercies are renewed to us day by day, we will sing of thy power and grace every morning. Let them give thanks whom thou hast preserved.

But what shall we render unto thee for all the benefits which thou hast done unto us? Thine we are, and thee we ought to serve; and to love thee with all the heart, and soul, and mind, and strength, is our reasonable service and our bounden duty.

We humbly desire to offer up the sacrifice of praise continually in the name of that blessed Saviour, through whom alone thou permittest us to approach thee even with the voice of thanksgiving. Our goodness extendeth not to thee. When we have done all, we are unprofitable servants. Our highest praises can add nothing to thy glory, and are altogether unworthy of thy notice; and thou greatly humblest thyself to accept them.

Dispose us, O Lord, daily to think on thy condescension and grace, in regarding such unworthy creatures, and in continuing to bless the unthankful and the evil. Teach us to know and to feel our exceeding sinfulness in thy sight: that we may be filled with a due sense of all thy mercies. We have indeed greatly sinned with our fathers: we have done amiss, and dealt wickedly. But, O

Lord, we beseech thee, absolve us from our offences; that through thy bountiful goodness, we may be delivered from the bands of those sins which by our frailty we have committed. Grant that we may truly repent of them before thee, and turn ourselves from them, that so iniquity may not be our ruin.

Save us, O Lord, our God, and gather not our souls with the ungodly; but set us apart for thyself. May we strive to enter in at the strait gate. May we not be of the number of those who seek to enter in, and are not able; but of those who believe, to the saving of the soul. We would magnify the exceeding riches of thy grace, and exalt the honour of thy name by humble trust and confidence in the Son of thy love.

And, we pray thee, O Lord, that thy power may be great, both in pardoning our sins, and in enabling us to bring forth the fruits of righteousness which are by Jesus Christ to thy praise and glory.

As thou hast given him to be unto us both a sacrifice for sin, and also an ensample of godly life, give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life.

Our eyes are now directed unto thee, from whom cometh all our help. May we enter upon the various duties of this day, with the

spirit of those whom thy mercy hath spared, and thy grace hath quickened to newness of life. Deliver us from spiritual sloth and negligence. Make us active in the discharge of all that lieth before us. Help us to press forward in the way of life, and so to run, that we may obtain the prize of our high calling Incline and enable us to abound in those good works, which thou hast prepared for us to walk in; to wait all the days of our appointed time till our change come; and by patient continuance in well-doing, to seek for glory, and honour, and immortality; that so by thy mercy we may in the end obtain eternal life.

Grant also, we pray thee, O Lord, that all who are called Christians, may thus adorn the doctrine of God their Saviour.

Bless thy whole church, and order all things for its increase and prosperity. Sanctify and cleanse it, that it may be a glorious church, not having spot, or wrinkle, or any such thing; but that it may be holy and without blemish.

Pour down thy special blessing on the immediate neighbourhood in which we dwell. Grant that all who profess thy holy name may truly and faithfully serve thee in their various callings and relations.

Finally, we pray thee to regard with thy favour this family. Look down upon us in mercy. Refresh us abundantly with the dew

of thy blessing. May we be followers of thee, as dear children, walking in love, as Christ also loved us, and gave himself for us, an offering and a sacrifice unto thee for a sweet-smelling savour.

These prayers, for ourselves and others, we humbly offer up to the throne of grace, in the name, and through the mediation of Jesus Christ, our only Lord and Saviour.— Our Father, &c.

WEDNESDAY EVENING.

O LORD, thou hast been our refuge from one generation to another. Before the mountains were brought forth, or ever the earth and the worlds were made, thou art God from everlasting and world without end.

Upon thy mercy-seat in the heavens thou waitest to be gracious; and we thy sinful creatures draw nigh unto thee, as unto a God in Christ, reconciling the world unto thyself, not imputing their trespasses unto them.

We trust, O Lord, to the word of thy promise, that, though we have sinned, we have an Advocate with thee, Jesus Christ, the righteous; who is the propitiation for our sins; and not for ours only, but for the sins of the whole world.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

We pray thee, therefore, to create and make in us new and contrite hearts; that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness. Regard us no longer as children of wrath, but as dear children; heirs of the kingdom of heaven, and joint-heirs with Christ. Satisfy us with thy mercy, and that soon; that we may rejoice and be glad in thee all our days.

Grant us, according to the riches of thy glory, to be strengthened with might, by thy Spirit, in the inner man. Let Christ dwell in our hearts by faith; that, being rooted and grounded in love, we may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of thee our God.

Thou hast brought and defended us, O heavenly Father, through the dangers of another day; and hast blessed us with every needful blessing, in our going out and coming in.

But we beseech thee, O God of the spirits of all flesh, in whom alone we live, and move, and have our being, to touch our hearts with the solemn and affecting truth, that we know not what shall be on the morrow. Keep us continually mindful, that in the midst of life we are in death. Of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased? Yet, O Lord God, most holy, O Lord, most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from thee.

Give ear, O Lord, to our prayers for our fellow-creatures.

Put the ungodly in fear, that they may know themselves to be but men. Incline them seriously to think on their ways, and to turn their feet unto thy testimonies.

Let all those who trust in thee rejoice, because their redemption draweth nigh; and their salvation is nearer than when they first believed.

Be gracious unto such as, in this transitory world, are suffering either for their sins, or for righteousness' sake; and sanctify their sufferings to the good of their souls.

Finally, we pray thee, Almighty God, with whom do live the spirits of just men, made perfect, after they are delivered from their earthly prisons, to look with compassion on

all whom the sorrows of death are encompassing about. We commend their souls into thy hands, as into the hands of a faithful Creator and most merciful Saviour: humbly beseeching thee, that they may be precious in thy sight. Wash them in the blood of that spotless Lamb that was slain to take away the sins of the world; that they may be presented pure and without spot before thee.

And teach us who survive, in every daily spectacle of mortality, to remember how frail and uncertain our own condition is: and so to number our days, that we may apply our hearts unto wisdom. Grant that neither the splendour of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: and all this for thy Son our Lord Jesus Christ his sake: to whom, with thee, and the Holy Ghost, be all honour and glory, world without end.—Our Father, &c.

THURSDAY MORNING.

How unsearchable are thy judgments, O Lord, and thy ways past finding out! Something we know of thee; but it is because thou hast revealed thyself to man. Thou hast beheld his ignorance, and in compassion to his soul, thou hast instructed him, that he might savingly know that God with whom he hath to do.

Yet who can comprehend all thy ways? Nor are thy ways of mercy the least of those wonders, we ought devoutly to admire! O what is man that thou shouldest be mindful of him! Seeing we forsook the covenant of our God, and like sheep have gone astray from thee, why were we not left to be filled with our own wretched devices?

O Lord, we have no words that will sufficiently express the greatness of that mercy, which caused thee to give up thine only begotten Son for our redemption. But though our feeble tongues can never set forth all thy praise, yet let our minds be so affected with the riches of thy grace, that our hearts may adore thee, though our lips cannot utter the halt, nor the thousandth part of thy goodness.

O thou who didst give thy dear Son to die for our salvation, grant that we may exercise towards him, all those tempers which we ought to feel. Let the name of that Friend who was wounded for our transgressions, and

bruised for our iniquities, be deeply engraven on our minds. Set it, O God, as a seal upon our hearts, that whatever else we forget, we may ever remember the great love wherewith he loved us.

And now, O Lord, since thou hast opened a door of hope to sinners, through the sufferings and death of thy dear Son, enable us by faith to enter it. And while we thankfully embrace thy mercy, let our souls be deeply impressed with thy holy displeasure against sin, which we are taught by the sacrifice of Christ. Did he suffer for sin, and shall we think lightly of it? Far be it from us! O let us not dare to repeat those offences for which our Saviour was delivered up to death.

Grant, O Lord, that we may learn every lesson which we are taught by the sufferings of our Redeemer. May the world be crucified to us, and we to the world, by the cross of Christ. Let us turn aside from every vain object, to see this great sight; and may the contemplation of a Saviour offering himself up for our redemption, leave in us no more spirit for the shadows we are apt to pursue.

Incline our hearts, O Lord, to practise that love to our neighbour, which we are taught at the foot of the cross. Since the good Shepherd laid down his life for the sheep, never more may we shut up our bowels of compassion against our brother. Let thine Holy

Spirit implant in us that mind that was in Christ, who, though he was rich, yet for our sakes became poor.

And since thou hast not withheld thine only Son from us, let us not refuse to surrender any thing, which thou mayest call us to resign.

Let us learn, by the meek example of a suffering Master, to suffer with patience, whenever we have to taste of the cup of affliction. Let the remembrance of our sins, and our Saviour, silence all complaints; and may we be principally concerned to show, how he who patiently bore his own cross, hath taught us to carry ours.

And we pray, that not only we, but that others also may look to a crucified Saviour for eternal life. Since our Lord hath been lifted up, may all men be drawn to him. Let his gospel be published in every nation, that there may be great joy in every part of the world. Give him, O Father, the heathen for his inheritance, and the uttermost parts of the earth for his possession.

And may that blood which was shed for the remission of sins, plead for the pardon of those crimes with which the Christian name has been disgraced. Forgive the sins by which the religion of a holy and benevolent Saviour, hath been misrepresented to heathen nations. Grant that we may not have to

answer for causing the way of truth to be evil spoken of! And to this end let us not only hold forth the form of godliness, but be always seeking after its power.

Teach us to live, this day, in the comforting and sanctifying hope of seeing that Friend who came down on earth to save us. O let the glorious hour come, when we shall behold the head, which was once pierced with thorns, adorned with many crowns! Let us be growing in a meetness for so blessed a state, this, and every day, through Jesus Christ our Lord.—Our Father, &c.

THURSDAY EVENING.

Blessed God, how great is thy goodness, how wonderful is thy condescension, in directing us to call upon thy name, and permitting us to cast our burdens upon the Lord! Many of our burdens are such as we have brought upon ourselves through our sinfulness, and we deserve to feel the whole weight of them; yet such is thy compassion that thou offerest support to us, and sustainest us when we are fainting.

O how blessed are they who have thee for their help! Grant that every one of this

family may know what that blessedness is For ere long, O God, we shall all be sensible that there is nothing truly desirable but the good of thy chosen. In a little time all the objects of carnal desire will vanish. Wealth, and pleasure, and art, and science, will be no more; and they who live and die without God in the world will fall with them. But the godly man thou hast set apart for thyself. Thou hast formed thy people for thyself, and to all eternity they shall show forth thy praise: O let us have our portion with them!

But how shall we obtain a part in the inheritance of thy saints, for we have all sinned and come short of the glory of God? Behold us in mercy, and raise us out of that state into which we have plunged ourselves. We have been transgressors from the womb, and it is to be feared we shall go such to the grave; but O let us not go hence till we have felt that godly sorrow, which a sinner ought to feel, that we, turning to the Lord with all our heart, may have a good ground of hope, and reason to glory in thee, though we have so much reason to condemn ourselves.

We would bless thee, O Lord, for the present supports, as well as the future prospects, of a good hope through grace. Thou art God all-sufficient; and they who love thy name may rejoice therein, in the darkest times, and in the greatest difficulties. Let that be our

happy case. Enable us to give ourselves to thee; and do thou fill us with all joy and peace in believing. May we so abound in hope through the power of the Holy Ghost, that when all outward things appear to be against us, we may encourage ourselves in the Lord our God. And if a day of trying visitation come, may we glorify thee in it: Let it be seen that there is a light that reaches us in this dark world—that we have a refuge to flee to—and a support to lean upon.

Both in prosperity and adversity, may we show what it is to have passed from death unto life. May we commend thy good ways to men, not by words only, but by pureness, by knowledge, by the Holy Ghost, by love unfeigned, by the armour of righteousness on the right hand and on the left. May these things be in us and abound; that many seeing what thou hast done for us, may say, we will go with you, for God is with you.

We lament that we have made it so little the business of this day, yea of any day of our lives, to glorify the name of our Lord Jesus Christ. O quicken us, and all who profess themselves disciples of Christ, to greater diligence in our holy calling. Let our future diligence be increased, by the penitent recollection of past negligence.

O leave us not to ourselves, lest we fall again into the very things of which we accuse

ourselves. Be continually present with us, enabling us to act as those who have obtained mercy—as those who have been called to behold a Saviour who wept that we might rejoice, and who died that we might live. O may thy Holy Spirit shed abroad in our hearts an unfeigned love to Christ, that we may live more to him, who lived and died for us.

With many thanks for the mercies of this day, we commend ourselves, our dear relations, and all our neighbours, to thy protection this night; praying thee to look down in an especial manner upon the afflicted. We entreat thee to hear, to answer, and to forgive, for the sake of that blessed Advocate, whose mediation encourages us to look upward, and offer the prayer which he taught us to use:—Our Father, &c.

FRIDAY MORNING.

Most glorious and gracious God, we, thy unworthy servants, desire to bless thee for all the comforts and protection thou hast afforded us. Assist us to present our praises and thanksgivings, and to unite in prayer and supplication before thy mercy-seat.

Lord, who are we to venture into thy pre-

sence, before whom even the seraphims veil their faces in deep humility? And we are not only lower than the angels in our powers, but we have been guilty of base ingratitude for thy bounties, and of multiplied acts of rebellion against thee our Creator and Sovereign. We have forsaken thee, the fountain of living waters, to seek happiness in the broken cisterns of earthly enjoyments and possessions. We have refused thee our tribute of worship and love, have broken thy commandments in thought, word, and deed, and have abased thy gifts to the dishonour of thy name. Thus we would with shame confess that we are fallen under condemnation, and are wholly unable to deliver our own souls. If thou, Lord, shouldst mark iniquity, who could stand? Through the atoning sacrifice and prevailing intercession of our blessed Redeemer, we would approach thy throne of grace, and we desire to unite our penitent confessions with lively faith and hope, blessing thee for thy unspeakable benefits. Lord, give us true repentance and living faith. Convince us more deeply of our sinfulness, that we may approach thee in genuine poverty of spirit, and with sincere desires after the blessings we ask. Enlighten our understandings to perceive more clearly the nature and glory of thy gospel, and more fully to know thee, the only true God, and Jesus Christ, whom thou hast sent. Teach us

to count all things but loss, that we may win Christ, and partake of his salvation. May thy holy word be treasured up in our memories, grafted in our hearts, and manifested in our tempers and conduct. Do thou rectify our mistakes, deliver us from prejudices, and hold up our goings in thy paths, that our footsteps slip not. May the world be crucified to us, and we to the world. May we be clothed with humility, walk before thee in fear, and serve thee in the spirit of adoption.

Enable us, for thy sake, to do good unto all men, especially to them that are of the household of faith, and to live in peace one with another. May thy grace teach us to renounce all worldliness, to live soberly, righteously, and godly in this present life, and to be content with such things as we have.

May we be followers of the lowly Jesus, and imitate his example, acting with true wis dom towards all around us, and improve our talents to the glory of thy great name.

O merciful Lord, we beseech thee to have compassion on all that are afflicted, indigent, oppressed, and enslaved, and to send them deliverance. Give consolation to the tempted and persecuted of thy children. Bless thy faithful ministers, and send forth thy labourers into thine harvest. Prosper every method of imparting thy saving truth to those that sit in darkness and the shadow of death. Bless and

enlarge thy church, and fill the whole earth with the glory of thy name.

Hear, we beseech thee, these our prayers and supplications. Be ever present with us; may we act as under thine eye, and as becomes thy people, habitually prepared for death and judgment.

These, and every other mercy, we most humbly ask, for the sake, and through the merits and mediation of our blessed Lord and Saviour Jesus Christ. Amen.—Our Father, &c.

FRIDAY EVENING.

O God, thou art ever present, and knowest all things. Thy majesty and condescension, thy justice and compassion, are alike infinite and adorable. Thine is the kingdom, O Lord, and thou art exalted as head over all. We come to humble ourselves before thee for the sins of our whole past lives. Give us, we entreat thee, such a knowledge of thy holy law, and of its spiritual demands, that we may be fully sensible of our exceeding sinfulness, and so judge ourselves, that we may not be condemned before thy awful tribunal. Help us, O gracious Lord, to believe thy gospel

with living faith, and continually to come unto thee as the fountain of life and felicity, through the righteousness and redemption of our great High Priest, who ever liveth to make intercession for us; and give us such confidence in thy pardoning mercy, and such love, gratitude, and zeal, as may lead us to unreserved obedience, and make us steadfast, immoveable, and always abounding in thy work.

The return of night reminds us how short our time is, and how soon we must close our eyes on all things here below. O leave us not to neglect the important work of life. Teach us so to meditate on the shortness and vanity of things temporal, and on the nearness and importance of things eternal, that we may indeed be strangers and pilgrims upon earth, and seek a heavenly inheritance with our warmest affections and most unwearied diligence. Make thou the thoughts of death and judgment so familiar to us, and yet so impressed on our hearts, that they may excite us to earnestness in all the means of grace; that we may renounce every idol and iniquity, and so act in all things as to have comfort on the bed of death.

Help us, we earnestly entreat thee, to apply to our consciences that atoning blood which cleanseth from all sin. Sanctify to us thy dispensations, and our own experience of thy

providence; and teach us to thank thee with unfeigned hearts for the mercies and comforts with which we have been favoured.

We commend to thy care and blessing all who are dear unto us. Teach us to use all proper means of doing them good, and of winning upon such as still neglect thy great salvation. Bless thy whole church. Endue thy ministers with wisdom, clothe them with righteousness, and make them valiant and zealous for thy truth. Enable thy servants to rejoice in thee; let thy grace be sufficient for them in all their trials and temptations. Give them victory in every conflict, and prosper all their endeavours to glorify thy name and do good to mankind. Send forth thy light and truth to all nations; disperse the dark clouds of idolatry, impiety, superstition, and infidelity; and set up thy kingdom of peace and righteousness throughout the earth. Continue, we beseech thee, to bless our land with peace, liberty, and the light of thy gospel. Visit with compassion, and thy saving grace, all the sons and daughters of affliction, and teach them to profit by thy chastisements. And may the God of peace, who raised again from the dead our Lord Jesus, through the blood of the covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.—Our Father, &c.

SATURDAY MORNING.

LORD God Almighty! which was, and is, and art to come: with thee is the fountain of life, and thou art the Author of every good and perfect gift. We would, therefore, give unto the Lord the glory and thanksgiving which is due unto his name, and worship him this morning in the beauty of holiness. But how shall we, whose thoughts are vanity, and whose hands and hearts are so impure, presume to address the sacred Majesty of heaven and earth? We take encouragement only, O God, from thine amiable perfections, and from the gracious declarations of thy revealed will. "Thou art infinitely wise, and holy, and just, and good: but thou hast magnified thy mercy above thy great name." Blessed, for ever blessed, be the God and Father of our Lord Jesus Christ, who sent not his Son into the world to condemn the world, but that the world through him might be saved. This we believe to be the true Messiah; the one Mediator between God and men. From the ends of the earth, we would now look unto him, that we might be saved. O God, for Christ's sake, forgive

us all our sins; and, according to the good pleasure of thy will, and to the praise of the glory of thy grace, may we be accepted in the Beloved. We would be justified by faith alone, and thus have peace with God through the Lord Jesus Christ; for we believe that he is the end of the law for righteousness to every one that believeth. And may this faith, O God, not be of a dead and barren nature, but may it work by love, and purify our hearts.

Accept of our thanks, O God, for all that mercy and goodness which hath followed us through every period of our past lives; for sparing us under the weakness and diseases of childhood; conducting our steps through the slippery paths of youth; and preserving us still amidst the no less surrounding dangers of riper years.

We thank thee for the meat we have to eat, the raiment wherewith we are clothed, for the comfortable habitation we have to dwell in, and the many conveniences and privileges that we enjoy above numbers around, and in other parts of this habitable world.

We have to thank thee, O God, for another night's comfortable rest. We have laid us down and slept in peaceful security. Thou hast caused the out-goings of another morning to rejoice over us. We are brought in safety and health to the enjoyment of another day. Defend and keep us in the same, O God, from

all harm, whether of a temporal or spiritual nature. Prosper us in all our lawful undertakings this day; and give us humble and thankful hearts, to enjoy the good things which thou hast provided for us.

Provide, O God, in thy mercy and goodness, for the wants of the poor and needy. Thou hast promised to regard the prayer of the destitute. Help them to wait upon thee in the use of every lawful mean, and let them see that their expectations shall not perish. O thou who art in thy holy habitation a Father to the fatherless, and the Judge of the widow, according to thy word, help and relieve all those who commit themselves unto thee.

Lord, be merciful to the sick and afflicted part of mankind. Spare young and useful lives; and prepare the dying for their last change. It is said in thy word, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Lord, fulfil this promise in respect unto all such as may be distressed in mind. May it please thee to have compassion according to the multitude of thy tender mercies. And O, be pleased to sanctify bereaving dispensations to all concerned. May neither we, nor ours, sorrow as those who have no hope: but ever remembering, that as Jesus Christ himself died and rose again from the dead, so them that sleep in Jesus will God bring with him;

may we comfort ourselves, and one another, with these words. As those who are near and dear to us are daily dropping off the stage of life, may we love heaven better, and strive to have clearer views of our interest in gospel privileges and hopes. To us to live, and while we live, may it indeed be Christ, and then to die will be everlasting gain. And now, O our God, hear the prayers of thy suppliant. O Lord, hear; O Lord, forgive; O Lord, hearken, and defer not, for thine own name's sake and for thy Son's sake; who, with the Holy Spirit, are worthy to receive all honour and glory, world without end. Amen. —Our Father, &c.

SATURDAY EVENING.

O THOU that hearest prayer, unto thee would we again lift up our souls. It is good for us to draw near unto thee; for thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee. Give ear unto our words this evening, and keep alive upon our minds a sense of thy being and various perfections. We would know, and consider in our minds that the Lord he is God, in heaven above, and upon the earth beneath,

and that there is none else. Thou art also the Lord that changest not; for before the mountains were brought forth, or ever the earth or the world was formed, even from everlasting to everlasting thou art God; the same to-day, yesterday, and for ever. We adore thee as every where present; infinite in knowledge; unlimited in thy power; and never-failing in acts of kindness. The creatures around us manifest these perfections in their formation, sustenance, and various enjoyments. But man, above all thy other creatures, hath reason to declare that the Lord is good, his mercy is everlasting, and his truth endureth to all generations. Thy distinguished goodness appears in our wonderful preservation from infancy to riper years; in the constant supplies of food and raiment, necessary and convenient; and in those numerous privileges and comforts which we enjoy. O that we could say that our remembrance of the Giver, that our gratitude to God, bore some proportion to the unmerited and extraordinary gifts conferred! But, alas! must we not confess, with the Jewish king, that we have not rendered again unto the Lord according to his benefits done unto us! for our hearts have been lifted up to forget the great Giver. Lord, humble us on this account: we would lament our ungrateful dispositions. O God, give us grace every morning and evening to

praise thee for thy goodness. But we tremble to think of thy holiness and justice. We know thou art of purer eyes than to behold iniquity, and canst not look upon sinners but with detestation. Nay, thou hast said in thy word, that thou wilt cause every man to find according to his ways. What then must become of us, O Lord, who have offended thee times and ways without number?

For which of thy precepts have we not rejected? which of thy commandments have we not broken? How then shall man be just with God?

If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee. This is thy name and memorial to all generations—the Lord God, merciful and gracious, and, through Jesus Christ, forgiving men's trespasses and sins. We will therefore say unto God, do not condemn us, but deliver us from going down to the pit, for thou hast found a ransom. Believing, that whosoever cometh unto this Saviour he will in no wise cast out, we will now come and lay our hands upon the head of Christ, our Passover, sacrificed for us; and, confessing our sins, we will believe in God's word, that he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. We would now more especially have an eye to that end of Christ's being sent,

to bless his people, by turning every one of them from their iniquities. Sin is that abominable thing which God abhors; and we are assured, that without holiness, none shall see him in mercy. We will, therefore, more and more aspire after it as a distinguished part of that salvation which our dear Redeemer has wrought for us; for it is expressly said, He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Thou hast promised to be the God of all those families that call upon thy name. Cause thy blessing to rest upon this house, from the beginning of the year unto the end of it. Having refreshed our bodies with sleep, if it be thy holy will, may we awake to see the light, and enjoy the privileges, of another Sabbath. Lord, we would remember, with good will, the whole household of faith, and pray that thy presence and blessing may be with it to-morrow. Mercy and grace be with all that love our Lord Jesus Christ in sincerity. We would exercise Christian compassion towards such as may differ from us in essential matters; and pray that they may be forgiven, and converted to the acknowledgment of the truth. We would embrace in the arms of Christian benevolence and love, those who differ from us only in modes and ceremonies; and whether they assemble in spacious

churches, or humbler places of worship, we entreat, O heavenly Father, that thou wouldst be present with, and greatly bless them. And now, O God, what wait we for? Before thy presence are all our failings; and well known unto thee are all our wants. Let all our sins be forgiven, and all our deficiencies be supplied, out of the merits and fulness of Jesus Christ. In him alone would we be found, whether sleeping or waking, whether living or dying. And now the God of grace and hope be with us, and fill us with all peace and joy in believing, and that we may abound more in the love and practice of every grace that shall make us comfortable here, and happy hereafter. We ask all for the Redeemer's sake. Amen.—Our Father, &c.

Sixth Week.

SABBATH MORNING.

MOST holy Lord, of whose goodness and mercy we are continually partaking, accept our humble thanksgivings for the preservation thou didst afford us during the last night, and for granting us the light of another Sabbath. May we rejoice in the return of this holy day; and endeavour to profit by all the opportunities, which thy mercy affords us, of becoming wise unto salvation.

O Lord, we are encouraged to lift up our eyes unto thee, by that great love which thou hast manifested, in giving thine only begotten Son for us. We are supported by that pledge of a blessed immortality, which thou hast given to us, in raising him from the dead. And therefore, though we live in a sinful and miserable world, we begin this day with holy joy. Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us to a lively

hope, by the resurrection of Jesus Christ from the dead.

Be pleased, O Lord, to grant, that we may feel in our souls the working of that mighty power, which was wrought in Christ, when he was raised from the dead. May we be "raised from a death in sin, unto a life of righteousness."

We pray, O Lord, that Christ may be glorified this day, in the success of his holy word. Strengthen those, who are to publish thy gospel, that they may give their testimony with great power; may great grace be upon them, and upon all their hearers. Grant that many may be enlightened by the word of truth, and enabled, by thy grace, to withdraw their affections from the deceiving things that are on earth, and set them on those blessed things that are above.

In imitation of the first followers of Christ, we assemble for public worship on that day of the week on which our Saviour rose. May our meeting together be blessed with that power of the Holy Ghost, which gave life to the first Christian assemblies. O let those blessed times return, when, the Spirit being poured out from on high, the wilderness became a fruitful field. Thine arm is not shortened, nor doth this sinful world stand in less need of thy grace than formerly; O put forth again that new-creating power with which thy

gospel hath been heretofore accompanied, that thy word may still be glorified, by the conversion of many hearts to God.

Great thanks would we render to thee, O Lord, that we are yet favoured with the means of grace. Much as thy day hath been disregarded, and much as public worship hath been neglected, these things have not yet provoked thee to deprive us of the light of thy gospel. O continue this blessing among us still, and cause us to give more heed unto it, as unto a light shining in a dark place. Have mercy on them, who value not this great advantage, and make them to know the supports and consolations which it yieldeth unto thy servants. O that some of those poor wanderers, who, not knowing the things that belong to their peace, devote this day to forbidden pleasure, may be brought home to thy fold, and made to rejoice in that holy word of God, which now they despise.

Let this, O Lord, be a day of comfort to the afflicted. Let the oppressed, the desolate, the troubled in mind, flock to thy house, and there find relief. O let them not return ashamed: let the poor and needy praise thy name.

Meet and bless all those, who shall wait on thee this day, hungering and thirsting after righteousness. And O that we of this family may thus wait upon thee. The more we hear

concerning God and heavenly things, the more may we wish to hear.

But let us not be mere hearers; may thy Holy Spirit influence us, not only as a spirit of wisdom, but as a spirit of love; that we may give our heart unto God, and that it may be our meat and drink to do his will.

May every successive opportunity of waiting on thee in thy house, increase in us all those holy dispositions, by which thy servants are fitted for the worship of heaven. Make us to grow rich in faith, and in good works, but still keep us low in our own eyes; and remembering who made us to differ from others, may we be always saying, Not unto us, O Lord, but to thy name be the praise.

Let us from day to day be kept living like the blessed expectants of a better state; waiting with humble and joyful hope for that glorious period, when our Redeemer shall appear unto our complete salvation;—when the last storm shall blow on the church, when the last dart shall be thrown by the wicked one, and the last enemy shall be destroyed. Now to God the Father, Son, and Holy Ghost, be glory for ever. Amen.—Our Father, &c.

SABBATH EVENING.

O THOU, who art over all, God blessed for ever, look upon us; and assist us, in offering up the sacrifices of praise and prayer. Help us to adore thee for the mercies of redemption. If thine holy angels desire to look into these things, how ought we, for whom this redemption was wrought, to dwell on the subject, and to be continually ascribing glory to the God of salvation.

O that we had the tongues of angels to celebrate that great compassion of our God to sinners, which made him send his blessed Son into the world, that through him it might be saved. O Lord, whenever we consider what man is, either by looking into the world, or into our own hearts, this mercy appears too wonderful for us. How easy had it been for thee to have punished all those, who rebelled against thee: but thy thoughts towards us were thoughts of peace, and not of evil: and therefore, instead of stretching forth thy mighty hand to destroy us, thou hast made bare an arm of salvation in our behalf.

And now, O Lord, since it hath been our happy lot to be born in a land in which the blessed tidings of this grace are published, enable us rightly to conceive of the wonderful loving-kindness of him who took our nature upon him and dwelt among us. Enlarge our minds, O Lord, that we may be better able to

comprehend the breadth, and length, and depth, and height, of the love of Christ, which passeth knowledge.

Teach every one of us the greatness of our obligations to that blessed Saviour, who came to redeem us by his blood. Make every one of this family to know what he is in himself, that he may learn how to value the great love of him who gave his life a ransom for sinners.

And grant, O Lord, that none of those who hear of his name may, like the unbelieving Jews, reject him. Let it not be said, that he came to us, and we received him not. May we receive him as a Saviour, by believing on him; as a Guide, by following him; as a Friend, by loving him; and as a Master, by serving him.

Let it not content us, O Lord, to call ourselves by the name of Christ; but may we remember, that he came into the world, not merely to give us a new name, but to make us new creatures. Enable us then to put off the old man, which is corrupt, and to put on the new man, which, after God, is created in righteousness, and true holiness.

Be graciously pleased to open the eyes of those who call themselves Christians, and yet consider not the end for which Christ came into the world. Grant that they may see what true Christianity is; and may they par-

take of that grace by which thy genuine disciples are preserved from riot and drunkenness, from chambering and wantonness; and are enabled to live a sober, righteous, and godly life, in this present world.

O Lord, let thy kingdom spread on the earth. Scatter the darkness which prevents men from seeing its glory, weaken the powers which oppose its progress, and succeed the lawful endeavours of all those who labour for its extension. Let the weapons of their warfare be found mighty to the pulling down every stronghold of error, and to the setting up that kingdom, which is righteousness, peace, and joy in the Holy Ghost.

Look, O Lord our God, upon a world still lying in wickedness, and send forth thy light and thy truth to lead men into the way of peace.

Bless all who are called to preach the glorious gospel of the blessed God. May they deliver thy word with clearness and force; and may thy Holy Spirit so accompany their ministry, that many may be brought to know thee the only true God, and to live in the faith and love of the Redeemer, to the end of their days.

And may the word of thy grace, which we hear from time to time, make us more fruitful in every good work, through Jesus Christ, our only Mediator and Advocate; in whose name

and words we further call upon thee, saying: —Our Father, &c.

MONDAY MORNING.

O THOU ever blessed fountain of natural and spiritual life, we thank thee that we live to know the pleasures and exercises of a religious life; we bless thee that thou hast infused into us thy vital breath; but it is our most earnest desire, that we may not only live, but grow—grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. May we be continually seeking after an increasing love to thee our God and Father, an unreserved resignation to thy divine will, and an extensive benevolence to our fellow-creatures! May we grow in patience and fortitude, in humility and zeal, in spirituality and a heavenly disposition, that whether we live or die, it may be for the glory of our Lord. Draw on our souls by the influences of thy gracious Spirit, O heavenly Father!

Our souls are utterly confounded when we think how far we are from thy perfection; words can never describe the heinousness of our offences; but, Lord, pity and help us in our endeavours to withstand sin; forgetting

the things that are behind, may we press forward to those that are before.

Give us, O Lord, to know the station in which thou hast fixed us, and steadily to pursue the duties of it: deliver us from the excessive cares of this world, which would so engross our time and our thoughts, that the one thing needful should be forgotten; while others are laying up treasures on earth, may we be rich towards God. May we never be too busy to attend to the great affairs of our souls, nor be so engrossed with the concerns of time, as to neglect the interests of eternity; passing through earth with our hearts and hopes set upon heaven, may we feel the attractive influence stronger as we approach the nearer to that desirable centre.

O God, who hast raised our faculties from the burial of sleep, give us this day renewed life; may we show ourselves thoroughly awakened from the sleep of sloth and darkness of sin, our hearts enlivened and refreshed through the multitude of thy blessings.

We bless thee, O God, for the souls thou hast created in us—the bodies thou hast given us—the royal bounty which provides for the daily support of mankind in general, and us in particular. We thank thee for all our social comforts—for kind friends and beloved relatives—for that reviving hope of salvation which we see through faith. And now, Lord,

what more have we to do but to commit ourselves in every way unto thee; do thou choose our inheritance, and order all our affairs by thy wisdom and mercy, till all is accomplished in peace and joy, through Jesus Christ our Redeemer. Amen.—Our Father, &c.

MONDAY EVENING.

ETERNAL God, and most gracious Father, we, thine unworthy servants here assembled, do cast ourselves before the throne of thy grace, acknowledging our having transgressed thy commandments in thought, word, and deed; our hearts are full of love of the world, and our own pleasures; void of faith, love, patience, and every spiritual grace, and therefore might expect nothing but the cursed effects of wrath and condemnation. Good Father, for thy dear Son's sake, in whom thou art well pleased, have mercy upon us, and free us from the shame and judgment due unto our offences. Let us feel the power of Christ's death killing sin in our mortal bodies, and the virtue of his resurrection raising up our souls to renewed life. Convert our hearts, subdue our affections, regenerate our minds, and purify our natures, and suffer us not to be

drowned in the stream of those vices and pleasures whereby thousands are carried headlong to destruction; and grant, good Father, the continuance of health, peace, maintenance, and all other outward things, so far as thy divine wisdom shall think meet and necessary for every one of us. And here, O Lord, according to our bounden duty, we confess that thou hast been exceedingly merciful to us in all things of this life, but infinitely more so in the things of a better life; and therefore we do here, from our hearts, render most humble and sincere thanks for all thy blessings and benefits bestowed upon our souls and bodies, and to thee we ascribe all honour, glory, and praise for them.

Good Lord, forgive us the sins this day committed against thy divine majesty and our brethren, and for Christ's sake be reconciled to us for them. We entreat thee also for the same thine infinite mercy to defend us this night from all evils and perils which for our sins might justly fall upon us; whilst we sleep, do thou, O Father, watch over us thy children, guarding us from dangers, that sleeping with thee, we may be wakened by thee, and so refreshed by moderate repose, we may be fitter to set forth thy glory in the conscionable duties of our callings. Be merciful, likewise, to thy whole Church, all our Christian brethren and sisters that suffer, and all

those of mankind in general that are in affliction and misery. In health and prosperity make us mindful of sickness, and of the evil day, that those things may not overtake us as a snare, but that we may in a good measure be found prepared. And now, O Lord, most holy and just, we confess that there is no cause why thou, who art so much displeased with sin, shouldst hear the prayer of sinners, but for his sake only who suffered for sin, and sinned not; in the only mediation, therefore, of thine eternal Son Jesus, our Lord and Saviour, we humbly beg these and all other graces which thou knowest to be needful for us, shutting up our imperfect requests in that most holy prayer which Christ himself taught us to say unto thee:—Our Father, &c.

TUESDAY MORNING.

MERCIFUL God, give ear unto us, when we cry to thee in the name of Jesus Christ. Our voices shalt thou hear in the morning, O Lord; in the morning will we direct our prayers unto thee, and will look up. Lord, help us to pray.

Great is the need that we have to seek the Lord while he may be found, and to call upon

him while he is near. We know that in us, that is, in our flesh, dwelleth no good thing. The things of the world, the lust of the eye, the lust of the flesh, and the pride of life, are continually tempting us, and leading us astray from thee. Our affections towards thee, O God, are cold and dull. Our tempers are often unsanctified. We are prone to depart from thee, and lukewarm and indifferent when we ought to have a holy zeal. We too much neglect and trifle with our own salvation, and with the salvation of our relatives and friends. We have little of that spiritual mind which is life and peace. Our temptations are many, we often yield to them: we have no strength of our own to resist them.

We beseech thee, therefore, O our God, to be merciful to us sinners. Incline and enable us to come to Jesus Christ, weary and heavy laden as we are, and may we find rest in him. Teach us our own guilt and ruin; and help us to rely on his blood, and build all our hopes on his righteousness. God grant that, being grafted in Christ, we may live to him. Suffer us not to deceive ourselves by a mere form and profession of religion; but give us true faith, that we may really abide in Christ, and bear much fruit. Quicken thou our souls. Make our hearts pure, humble, and devout: and our conversation holy and heavenly. Thou art our Rock, and in thee do we trust.

Thou art our Strength, O establish us. Help us to live near to thee all the day long, and do thou preserve us from that sin which does so easily beset us.

Give us grace this day to overcome temptation, and to mortify all our corrupt affections. Grant unto us the abundance of thy Holy Spirit. Lord, we deserve not the blessing: we have forfeited the mercy: but, O thou with whom is the residue of the Spirit, for the glory of thy name, and according to thy faithful promise, give us thy Spirit, that we may never dishonour thee by inconsistency and unfruitfulness, but abound in every good work, and walk worthy of the Gospel of Christ. Enable us to begin anew this day in seriousness, and in entire dedication of heart to give ourselves to thee.

Lord, help us this day to live in prayer, to watch against the peculiar temptations of our station, to embrace every opportunity of doing good, to redeem the time, and to make steady advances in that narrow way which leadeth to eternal life.

And while we pray to thee for those mercies which we need, we would from the heart thank thee for all those great blessings which we have received, and do from day to day enjoy. The benefit of quiet repose, the renewal of our strength, the light which we enjoy, and the better light of life; these, and all the

mercies which surround us on awaking, call for our unfeigned thanksgiving, and we do praise and bless thee for them. Blessed be thou for redeeming mercy. Blessed be thou that Jesus died for sinners, even for us. Thanks be unto thee, that grace, pardon, peace, strength, the Holy Spirit, and eternal life, are given to sinners, through faith in Christ. Unto him that loved us, and washed us from our sins in his own blood, and hath made us to be kings and priests unto God and his Father, to him be glory and dominion for ever and ever.

O Lord God, let the bright glory and happy dominion of our Lord Jesus Christ spread through the world. Increase both the number and the zeal of those seeking the good of Sion, and the enlargement of thy Son's kingdom. Grant thy blessing to every effort to make the unsearchable riches of Christ known to the Gentiles. Give unto thy people Israel the new heart and the new spirit. Bless our favoured country, so that it may be a highly honoured instrument in diffusing the light of truth abroad; and grant that every exertion for that end may be a means of reviving true religion in all our hearts at home. Bless the Queen, and all in authority. Let thy priests be clothed with righteousness, and thy people sing for joy. May peace and mercy be granted to all our relatives, and rest on our own souls,

and in our own family. May we and all thy people be united in one heart and mind in thy service and love, praying for each other, bearing one another's burdens, and so fulfilling the law of Christ. Hear us, for his name's sake. Amen.—Our Father, &c.

TUESDAY EVENING.

GLORIOUS Jehovah! by which name thou didst desire to be made known by thy people of old, O take us, like them, into covenant with thee, and draw near in mercy to hear and help us. We would ever consider it as our highest honour, and greatest privilege, to call upon God by prayer and supplication, with thanksgiving.

And we would say, Blessed be the name of the Lord, from this time forth, and for evermore; from the rising of the sun, unto the going down of the same, the Lord's name be praised; for the Lord is high above all nations, and his glory above the heavens. There is none like unto thee; rich in mercy, glorious in holiness, fearful in praises, ever doing wonders. But we would more especially praise thee this night for the unmerited, yet still continued, communications of thy goodness and grace to us.

time, and using grievous words, help us, O Lord, by a soft answer to turn away wrath.

Lord, enable us daily to do good, that we may be rich in good works, ready to distribute, willing to communicate; laying up in store for ourselves a good foundation against the time to come. But, at the sametime, keep us humble, O God, and let us never be desirous of vain-glory.

May we be temperate in all things; and as we would ascend at last into the hill of the Lord, and stand accepted in his holy place, be Israelites indeed, in whom is no guile.

To this end, bless us, O God, with a pure heart and with clean hands, and may we every day be growing wiser and better. We would thank the Lord, who hath preserved us this day from all evil.

May we be secure during the night, and take our rest in safety; and let the same privileges be conferred upon all our brethren and kindred according to the flesh; that we may all have the blessedness of those who make the Lord their trust.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen.—Our Father, &c.

WEDNESDAY MORNING.

O ALMIGHTY and ever-living God, the Father of mercies, of pity, and compassion, who desirest not the death of a sinner, but rather that he may be converted and live, grant that we may know, confess, and forsake the sins we have fallen into. Thou art abundant in goodness and truth; thou keepest mercy for thousands; thou pardonest iniquity, transgression and sin; thou retainest not thine anger for ever, because thou delightest in mercy, and therefore do we look up to thy bountiful hand whence we have received all our good things. O Lord, look down mercifully upon us, and look not upon the sins of our nature, nor the sins of our heart and life, which are more than we can remember, and greater than we can express. Give us that true repentance to which thou hast promised mercy and pardon, that we may amend whatever we have done amiss, and not let iniquity be our ruin. And, O thou blessed Advocate with the Father, who ever livest to make intercession for us, let thy blood and merits plead powerfully in our behalf, and by thy mighty intercession procure for us the forgiveness of our past offences, and grace and strength to love thee more and serve thee better for the time to come. To thee we

humbly dedicate ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice; do thou mercifully accept this our bounden duty and service, and dispose of us and ours to thy honour and glory. Give us grace to make a right use of all the blessings we have already received, and grant us such a portion of temporal good things as thou knowest to be fit and convenient for us; let no anxious cares trouble or perplex our minds, let us trust in thy providence to bless our honest diligence, being assured that if we seek first the kingdom of God and his righteousness, all other things necessary for our present support shall be added unto us. O blessed Lord, enable us to fulfil thy commands, and command what thou wilt; prepare our souls against thy coming, and come when thou wilt. O thou Saviour of all who hope in thee, do with us as seems best in thine own eyes, only grant us patient and penitent spirits; make our services acceptable to thee while we live, and our souls ready for thee when we die; giving us grace in this life, and glory in the life to come. Teach us to use this world without abusing it, and to enjoy the things of it without suffering them to engross our affections. Whatever we have here, let it be sanctified to us by the word of God and by prayer; and whatsoever we want of the things of this life, leave us not destitute of those things which

accompany salvation, but adorn our souls with all the graces of thy Holy Spirit, that we may glorify thee in all things, and that our conversation may be such as becometh the Gospel of Christ. In all the trials and temptations to which we may be exposed in this transitory world, do thou, O God, preserve our souls from whatever is offensive to thee. If we are called to suffer here, do thou sanctify our sufferings, relieve our necessities, and comfort us in all our sorrows; make our beds in our sickness, and when our bodies lie low in the dust, let our souls be received into thy eternal rest, having a part in the resurrection to eternal life, through the mercy of our Saviour Jesus Christ.

Bless, gracious Father, thy Holy Catholic Church, and fill it with truth and grace; where it is corrupt, purify it; where it is in error, direct it; where it is superstitious, enlighten it; where it is right, strengthen and confirm it; where it is divided and torn asunder, heal the breaches of it, O thou Holy One of Israel. Bless all who are called to any office in thy Church, especially our pastors, and grant that by their scriptural doctrines and exemplary lives, they may turn many to righteousness, and advance the pure and undefiled religion of Christ. Do thou, whose mercies are over all thy works, spread the knowledge of the Gospel over all the world.

and may mankind bear testimony to it by doing good to and loving one another. Relieve and comfort all in affliction, deliver them out of all their troubles, and grant that they may seriously consider thy hand and duly improve their adversity to their souls' everlasting benefit. Grant to all sinners opportunity and means of repentance, strengthen the yet weak in faith and godliness, that they may endure temptation, and raise up them that fall. Grant perseverance and advancement in holiness to those who love and fear thee, and enable them to bring forth much fruit. Bless particularly those persons who do works of piety and charity in thy Church, especially the religious societies for spreading the knowledge of the Gospel in foreign lands, and for promoting Christian knowledge and holiness at home. Send down, most bountiful Lord, thy blessings, spiritual and temporal, upon our family, and all our relations, friends, and acquaintances, especially on those who are most dear to us * * * * * * and those who pray for us, or have desired our prayers, and give us all whatsoever thou seest necessary for our souls and bodies. Reward all who have done us good, and pardon all who have done or wished us evil. Be with us, O Lord, this day, in whatever we have to do, and may thy blessing accompany all our labours. Keep us under thy protection, free from sin and safe

from danger, and ever disposed to acknowledge all thy mercies.

Finally, we beseech thee to accept this our morning sacrifice of praise and thanks for all the graces and favours thou hast bestowed upon us, creating us rational beings, preserving us by the constant care of thy good providence, redeeming us by the death of thy Son, providing the grace of thy Holy Spirit to sanctify our corrupt nature, bringing us to the knowledge of thy true religion, blessing us with plentiful means of salvation, and preparing for those that love thee such good things as pass man's understanding. We give thee humble and hearty thanks (increase our thankfulness we beseech thee) for all these blessings, which in the riches of thy great mercy thou hast liberally poured down upon us. We thank thee for the comfortable rest of the past night, and for preserving us from fire, robbery, tempest, and all other evil accidents. Without thy goodness we could not exist for a moment. To thee we owe all the comforts of life, health, peace, and plenty, which we enjoy, and our freedom from the pains and miseries we are subject to and have deserved. Hear us, O God, and receive our supplications and prayers for the sake of thy blessed Son, in whose holy name and perfect form of words we sum up all our wants, and

the wants of those he has taught us to pray for, saying:—Our Father, &c.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen.

WEDNESDAY EVENING.

O LORD, the infinite, incomprehensible God, who wast before all, art above all, and wilt for ever be the same! Thou hast heaven for thy throne, and the earth for thy footstool. Thou art here and everywhere present; thou compassest our path, and our lying down, and art thoroughly acquainted with all our ways. thou searchest our hearts, and triest our reins; thou knowest the dulness and hardness, the vanity and deceitfulness of our hearts; thou seest how difficult we find it to bring our souls into a holy frame, and to keep them in a state fit to attend upon thy heavenly Majesty. We were born in sin, and in sin have we lived; daily have we added sin to sin, and have made ourselves children of wrath still more by practice than we were by nature: every day of our lives have we transgressed thy laws, abused thy mercies, tempted thy patience, despised thy goodness, offended thee more, even for thy forbearance with us; and made the very abundance of thy grace an

encouragement to continue in our sins. O thou whom we have so greatly provoked, what must we not expect if thou shouldest enter into judgment with us? How justly mightest thou withdraw thy tender mercies from us, and pour out upon us thy wrath and indignation to the uttermost! How justly mightest thou leave us to feel what an evil and bitter thing it is to trespass against thee: and make us to experience the same, in that place of torment, where is weeping, and wailing, and gnashing of teeth, and from whence there is no redemption.

But thou art a God of wonderful patience to bear with sinners; and a God of infinite goodness and mercy to forgive them, when they are truly penitent. Thou hast said, that, if the wicked forsake his way, and the unrighteous man his thoughts, and return to the Lord, thou wilt have mercy upon him, and abundantly pardon. We humbly beg, therefore, that thou wilt be graciously pleased to stretch forth thy powerful hand, and to loose the chains of sin wherewith we are tied and bound. Let it be thy good pleasure to deliver us from every weight of sin, and from every yoke of bondage; that our souls may be fitted to serve thee with that sincerity and readiness and gladness, which thou requirest of thy people. O help us so to see and feel, so to hate and bewail, so to confess and forsake, our

sins, that we may have a well-grounded hope of thy forgiveness, and a comfortable persuasion that thou hast accepted us in the Son of thy love.

And for his sake, grant thou us, O Lord, an increase of thy grace, and such aids of thy Holy Spirit, as may enable us to mortify our sins, and fit us for all the duties of thy service. Make us, O our God, to serve thee sincerely, without hypocrisy; cheerfully, without dulness; universally, without partiality; and constantly, without falling away, or being weary of well-doing. Thou art not weary in doing us good; O let us never be weary in doing thee service. But as thou hast pleasure in the prosperity of thy servants, so let us take pleasure in the service of our Lord, and abound in thy work and in thy love and praise evermore. O fill up all that is wanting, and reform whatever is amiss in us, and perfect that which concerns us; making us such, in our hearts and in our lives, that we may obtain peace in our souls, and be made partakers of thy heavenly glory. And be thou pleased to grant us now (out of the riches of thy grace) the comfortable sense of thy gracious acceptance of us, and of thy merciful intentions towards us. O speak peace to our consciences, and say to each of our souls, I am thy salvation; that so we may look upon thee as our reconciled God and Father in Christ Jesus.

And as thou hast been good and kind to us the day past, and throughout our whole lives (for which we desire, O Lord, humbly and thankfully to adore thy name), so we beg that we may experience the continuance of thy goodness to us, and of thy fatherly care over us, this present night. O preserve and defend, and bless and keep us, that no evil may befall us, nor any plague come nigh our dwelling. Give us sleep and rest, to refresh and strengthen us for thy service, and for the performance of all our duties: and prepare us, O Lord, for our last sleep in death, and for that great account that we must give at the judgment seat of Christ. O instruct and assist us in that great work of preparation for our everlasting state; that we may (in this only time of preparation) finish the great work which thou hast given us to do, before the night of death overtake us, wherein we cannot work: that whenever thou shalt be pleased to give us the summons of death, we may find nothing to do but to die and cheerfully resign our spirits into thy gracious hands. Hear us, we entreat thee, through the riches of thy grace, and the worthiness of thy dear Son; in whose merits alone we trust, and to whom, together with thyself and the Holy Ghost, the one God of our salvation, be all praise, and honour, and glory, ascribed by

us, and by all thy people, from this time forth for evermore. Amen.—Our Father, &c.

THURSDAY MORNING.

O LORD God, that hearest prayer, and art nigh to all that call upon thee in truth, we are moved by our own necessities, and encouraged by thy daily mercies, to renew our supplications at the throne of thy grace. And we beg of thee who fashioneth all the hearts of the sons of men, to prepare our hearts, that we may now come into thy holy presence, and call upon thy blessed name, in a due and acceptable manner. O pour upon us the spirit of grace and of supplication; let thy good spirit help our infirmities; and teach us to ask such things, and in such a way, as shall be most agreeable to thy will, and most advantageous to our souls.

Behold! we, who are but poor worms, and sinful dust and ashes, have taken upon us now to speak unto thee, the sovereign Majesty of heaven and earth: we have too just cause to be afraid, lest our great and manifold sins should have provoked thee to hide thy face from us, and to shut up thy loving-kindness in displeasure. We know that we have done wickedly, in not hearkening to the calls of thy word, or yielding to the motions of thy Spirit:

our iniquities are increased over our heads; our trespass is grown up even into heaven: and our sins are a sore burden, too heavy for us to bear. If thou, O Lord, shouldst enter into judgment with us for our actions, we could not answer thee for one of a thousand; we must lay our hands upon our mouths, and plead guilty before thee, and place our whole dependence upon thy mercy.

O God, be merciful to us, miserable sinners: for the sake of him whom thou hast exalted to be a Prince and a Saviour, to give repentance to thy people, and forgiveness of sins: be merciful to us, we pray thee; and heal our souls, that have greatly sinned against thee. O heal our backslidings, renew us to repentance, and establish thy goings in thy holy ways: let us not be so wavering and bent to backslide: let us not so revolt from thee, and return to folly after thou hast spoken peace unto us; but may we go on conquering and to conquer all the enemies of our souls; till every obstacle to our salvation be surmounted, and Satan himself be bruised under our feet.

O thou God of all grace! bring such thoughts to our minds, and lay such considerations upon our hearts, as thou knowest will effectually keep us from all iniquity, and prevail with us to do thy will; put thy fear in our hearts, that we may not any more depart from thee; and preserve us holy and unblamea-

ble unto the coming of our Lord Jesus Christ. In the mean time sanctify to us all the dispensations of thy providence, and bless us in every condition and relation of life. Make us humble in a high estate, or contented in a low one; nor let us ever forget, that the care of our souls is the one thing needful: O make us mindful of this, that we may follow incessantly those things which shall bring us peace at last.

Dispose of us, we beseech thee, and of all that concerns us, to the glory of thy name. O keep us at all times, and in all places and companies, from the evil of sin, and from all other evils to which the greatness of our sins has made us liable. And take thou, O heavenly Father, the gracious charge and government of us this day; and so guide us by thy counsel, that hereafter thou mayest receive us to glory. All this we ask through thy tender mercies, and our Saviour's abundant merits; in whose own words we beg all things needful for ourselves and others.—Our Father, &c.

THURSDAY EVENING.

EVER-BLESSED and glorious Lord; thou art a great God, and a great King, above all gods. The earth is thine, and the fulness thereof;

the world, and all they that dwell therein. We are thine, for thou madest us, and on thee we entirely depend for the continuance of life and all its enjoyments. It is most fit that we should daily acknowledge our dependence upon thee, and our obligations to thee, in united acts of prayer and praise.

We prostrate our souls this evening before thy throne, to tender thee the homage which is thy due; and under a sense of our great unworthiness we beg to be accepted through Jesus Christ.

We particularly praise thee for the safety and the comforts of the day past. Under a sense of thy former kindness, we commit ourselves and each other to thy future care. May we this night rest secure under the shadow of thy wings, and let thy good providence, continue to be exercised for our protection and comfort through all the remaining days of our lives on earth. Under an apprehension of the manifold dangers and calamities to which we are ever liable in this present evil world, we fly to thee as our only refuge. Be thou pleased to take the charge of us, and we shall be secure from evil, and our hearts shall not fear. O thou Great Shepherd of Israel, whose watchful eye is ever upon them that trust in thee, preserve us lying down and rising up, going out and coming in, from this time forth and for ever.

But we would more especially be solicitous for the safety and happiness of our souls. Blessed God; in the midst of ten thousand snares and dangers, from without, and from within, permit us to look up to thee as the God of salvation, to whom belong the issues from death. Let thine eyes be upon us for good, and keep these souls of ours from whatever would involve them in guilt and ruin.

When we are tempted to sloth and indolence, awaken us, we pray thee, with the lively views of that invisible and eternal world to which we are tending; and engage us to remember the infinite importance of diligently improving those transient moments which thou hast allotted us to prepare for it.

When sinners entice us, may we not consent, but may holy converse with thee give us a disrelish for the society of those who are strangers to thee, and would separate our souls from thee. May we honour them that fear the Lord, and by walking with wise and holy men, may we be daily advancing in wisdom and holiness.

Guard us, O Lord, from every unlawful pleasure. May we remember that to be carnally-minded is death. Purify and refine our souls by the influences of thy Holy Spirit; and may we aspire after those pleasures which are at thy right hand for evermore.

Preserve us, O God, from that pride which goeth before destruction. Promote in us that

humility and lowliness of mind which so well become the disciples of the blessed Jesus. May we learn of him who was meek and lowly in heart. Deliver us, we beseech thee, from covetousness, which is idolatry, and that love of the world which is enmity with God. Let us not make haste to be rich, nor seek great things for ourselves on earth, remembering that the love of money is the root of all evil. And if riches increase, let us not set our hearts upon them. May our desires after worldly possessions, and our delight in them, be moderated by considering their uncertain and unsatisfying nature; and while others are laying up for themselves treasures on earth, may we be rich towards God.

Deliver us from all those fleshly lusts which war against the soul, and from all those vices which tend to grieve thy good Spirit, and to banish peace and joy from the heart.

Especially we pray, that thou wilt deliver us from the sins which do most easily beset us, and enable us to set a special guard against them. Help us continually to watch and pray, that we may not enter into temptation, and to keep our hearts with all diligence, since out of them are the issues of life.

We lament it, that, through our neglect of watchfulness and prayer, we have so often yielded to temptation, and fallen into sin. Mercifully pardon all our past neglects; make

us more circumspect for the time to come; and do thou, O God of all grace, keep us from falling, and preserve us by thy mighty power, through faith unto salvation.

Our safety and happiness is in thee alone. On thy power, grace, and faithfulness will we rely, and to thy name shall be all the glory, through Jesus Christ our Mediator and Advocate. Amen.—Our Father, &c.

FRIDAY MORNING.

O THOU God of the families of Israel, and the hope of all the ends of the earth, behold with compassion thy weak and sinful creatures, waiting for thy blessing at the throne of grace.

Let our prayer be now made to thee in an acceptable time, in which thou mayest be found.

Hear us, O Lord, for thy loving kindness is great. Turn thee unto us, in the multitude of thy tender mercies, and draw nigh unto the souls which thou hast redeemed.

We do not present our supplications for our righteousness; for we are before thee in the midst of trespasses and sins; and cannot stand in thy sight because of them. But we bow the knee before thee in the name of Him, whom thou thyself hast made the Lord our righte-

ousness; and through Him we pray thee to show us thy mercy, and to grant us thy salvation. Pass by our innumerable transgressions, as though thou hadst not seen them. Remember us with the favour which thou bearest unto thy people, and visit us with thy salvation; that we may see the good of thy chosen, and rejoice in the gladness of thy people, and give thanks with thine inheritance.

May we now go forth to the discharge of our several duties with thy love shed abroad in our hearts by the Holy Ghost. Enable us to feel its constraining influence in all our ways; and daily to show forth thy praises, who callest us out of darkness into marvellous light.

Teach us faithfully to improve our various talents, and continually to occupy with them till thou come.

Preserve us from being led away with the error of the wicked. Keep us that we fall not from our steadfastness, nor make shipwreck of faith and a good conscience. May we be strong in the grace that is in Christ Jesus, and, in every temptation, hold fast our integrity.

Dispose us, day by day, to give all diligence, to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance brotherly kindness, and to brotherly kindness charity. Grant that these and all

other heavenly dispositions may be in us and abound; that so we may be neither idle nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.

Bless us especially in that state of life in which thy good providence hath placed us.

We are troubled, O Lord, about many things; and disquiet ourselves in vain. Give us faith to cast all our care upon thee, who carest for us; believing that thou, who hast not spared thy only Son, but hast delivered him up for us all, wilt with him also freely give us all things.

Prepare us for the various changes of this mortal life; and lead us, in every visitation, to see thy hand, and to submit to thy will.

Teach us in whatever state we are, therewith to be content. May we know how to be abased, and how to abound; every where, and in all things, do thou instruct us both to be full, and to be hungry; both to abound, and to suffer need; and in all the ways of thy good providence to laud and magnify thy holy name.

Have pity, O God of mercy, on the whole world. Extend thy compassions on every side. Bring nigh unto thee, by the blood of the cross, those who are now far off.

Regard all sorts and conditions of men.

Preserve those who are rich in this world's goods, that they trust not in uncertain riches, but in thee the living God; and may make

to themselves friends of the mammon of unrighteousness.

Grant that the poor of this world may be rich in faith, and heirs of the kingdom which thou hast promised to them that love thee.

Save and defend all the faithful in Christ Jesus. Holy Father, keep through thine own name those whom thou hast given him; that they all may be one, as thou, Father, art in him, and he in thee; that they also may be one, even as ye are one.

Comfort the afflicted; succour the tempted; strengthen the weak; instruct the ignorant; and reclaim the wandering.

Finally, we beseech thee to give unto our dear friends, and to all others, for whom we wish more especially to pray, that godliness which is profitable unto all things; having the promise of the life that now is, and of that which is to come.

These mercies, for ourselves, and for all mankind, we humbly beg in the name, and through the mediation of Jesus Christ, our most blessed Lord and Saviour.—Our Father, &c.

FRIDAY EVENING.

O THOU Shepherd of Israel, who neither

slumberest nor sleepest, mercifully regard us who are now assembled together to commit ourselves to thy care and keeping through this night.

The darkness is no darkness with thee; but the night is as clear as the day: the darkness and the light to thee are both alike.

We acknowledge ourselves unworthy of thy protection. All we like sheep have gone astray, and have turned every one to his own way; and thou mightest justly leave us to eat of the fruit thereof, and to be filled with our own devices.

But we flee unto thee, thou good Shepherd, who hast given thy life for the sheep. Surely thou hast borne our griefs, and carried our sorrows. Thou wast wounded for our transgressions, and bruised for our iniquities, and the Lord hath laid upon thee the iniquity of us all. For thine own sake, therefore, we beseech thee to have mercy upon us. Though we have been as sheep going astray, incline us to return unto thee, the Shepherd and the Bishop of our souls.

We look up unto thee for guidance, preservation, and strength. Lead us in the paths of righteousness for thy truth's sake. Keep us in the way in which we should go; and guide us with thine eye. Give unto us eternal life; and let us never perish; neither let any one pluck us out of thy hand.

Be thou, Lord, our Shepherd, and we shall want nothing. Let thy loving-kindness and mercy follow us all the days of our life. When we pass through the valley of the shadow of death, be thou still with us. Let thy rod and staff comfort and support us. And graciously receive us at the last into thy heavenly fold; there, with thy people and the sheep of thy pasture, to give thee thanks for ever.

O thou, who feedest thy flock like a shepherd, guide and protect thy helpless sheep, scattered abroad through the wilderness of this world. Mercifully guard them from those who lie in wait to deceive; and particularly from that roaring lion, which goeth about seeking whom he may devour. Keep them by thy mighty power; and let nothing separate them from thy everlasting love.

Gather the lambs in thy arms, and carry them in thy bosom; and say unto them, Fear not, little flock, it is your Father's good pleasure to give you the kingdom. And grant, that as one fold under one Shepherd, they may learn of thee, who art meek and lowly in heart, to dwell together in peace and love.

O thou, who didst come to seek and to save that which was lost, look with an eye of pity upon those who are still as sheep going astray; especially on the lost sheep of the house of Israel. Bring them home, blessed

Lord, to thy flock, that they may be saved among the remnant of the true Israelites.

Give wisdom and faithfulness unto those who are appointed to watch over thy fold. Let there be none among them who are hirelings, and care not for the sheep. But raise up pastors according to thy heart, who shall seek that which is lost, and bring again that which is driven away, and bind up that which is broken, and strengthen that which is weak. May they take heed to themselves, and to all the flock, over which the Holy Ghost hath made them overseers, to feed the church of God, which he purchased with his blood; that when thou the Chief Shepherd, shalt appear, they may receive, at thy hands, a crown of glory that fadeth not away.

We bless thee, O Lord, for the peace and protection which thou affordest us in this favoured land. Truly thou makest us to lie down in green pastures, and leadest us beside the still waters. Let not our wanderings provoke thee to withdraw thy mercies from us. Do thou always set over us one, like thy servant David, who will be a nursing father to thy Church, a faithful shepherd to the Israel of God.

Hear us, we beseech thee, in these our prayers and praises, which we now conclude in the words which we have been taught to use at the throne of grace: Our Father, &c.

SATURDAY MORNING.

O LORD, our God and heavenly Father, who art the only Creator and Governor of heaven and earth, and all things therein contained, we confess that we are unworthy to appear in thy sight and presence, considering our manifold sins, which we have committed against heaven and before thee; and how that we have been born in sin, and do daily break thy holy commandments, contrary to our knowledge and consciences, although we know that thou art our Creator who hast made us; our Redeemer, who hast bought us with the blood of thy only begotten Son; and our Comforter, who bestowest upon us all the good and holy graces which we enjoy in our souls and bodies. And if thou shouldst but deal with us as our wickedness and unthankfulness have deserved, what other things might we, O Lord, expect from thee, but shame and confusion in this life, and in the world to come, wrath and everlasting condemnation?

Yet, O Lord, in the obedience of thy commandment, and in the confidence which we have in thy unspeakable and endless mercy in thy Son, our Saviour Jesus Christ, we, thy poor servants, appealing from the throne of justice, where we are justly lost and condemned, to thy throne of grace, where mercy reigneth, to pardon abounding sin, do, from

the bottom of our hearts, most humbly beseech thee to remit and forgive unto us all our offences and misdeeds; that, by the virtue of the precious blood of Jesus Christ, thine innocent Lamb, which he so abundantly shed, to take away the sins of the world, all our sins, both original and actual, may be so cleansed and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in judgment against us.

And forasmuch, O Lord, as we are taught by thy word, that nothing unholy or impure shall inherit the kingdom of God, pour the grace of thy Holy Spirit into our hearts, whereby we may learn to abhor our sins, and be more and more stirred up to live in newness of life, and love of thy majesty; so that we may daily increase in the obedience of thy word, and in conscionable care of keeping thy commandments.

And now, O Lord, we thank thee for our life, health, liberty, prosperity, and peace: especially, O Lord, for the continuance of thy holy gospel among us, and for sparing us so long, and granting us so gracious a time of repentance. Also we praise thee, for all other thy mercies bestowed upon us; more especially for preserving us during the past night from all dangers that might have befallen our souls or bodies.

And seeing thou hast now brought us safe

to the beginning of this day, we beseech thee, protect and direct us in the same. Bless and defend us in our going out and coming in this day and evermore. Shield us, O Lord, from the temptations of the devil, and grant us the custody of thy holy angels, to defend and direct us in all our ways.

And to this end, we recommend ourselves, and all those that belong unto us, and are abroad from us, into thy hands, and almighty tuition. Lord, defend them from all evil, prosper them in all graces, and fill them with thy goodness. Preserve us likewise, this day, from falling into any gross sin, especially those whereunto our natures are most prone. Set a watch before the door of our lips, that we offend not thy Majesty, by any sinful speeches: give unto us patient minds, pure and chaste hearts, and all other graces of thy Spirit, which thou knowest to be needful for us, that we may the better be enabled to serve thee in holiness and righteousness. And seeing that all men's labour, without thy blessing, is in vain, bless every one of us in our several places and callings, direct and prosper thou the work of our hands upon us, provide all things, which thou, O Father, knowest to be needful for every one of us, in our souls and bodies this day.

Defend likewise, O Lord, thy universal Church, and every particular member thereof:

especially we beseech thee to continue the peace and prosperity of these churches and kingdoms wherein we live. Preserve and defend from all evils and dangers our gracious Queen. Bless all our ministers and magistrates with all graces needful for their places, and govern thou them, that they may govern us in peace and godliness. Give every one of us grace, to be always mindful of his last end, and to be prepared with faith and repentance, as with a wedding garment, against the time that thou shalt call for us, out of this sinful world. Above all things, may we seek thy glory, that when this mortal life is ended, we may then be made partakers of immortality in thy most blessed and glorious kingdom. Hear us, for Christ's sake. Amen.—Our Father, &c.

SATURDAY EVENING.

Most glorious and infinitely exalted Lord God, great fear and reverence are due unto thee from us, thy poor creatures; for there is an infinite distance and disproportion betwixt thy Majesty and us. Thou dwellest in mansions of glory, but we dwell below in houses of clay.

We have been transgressors from the womb, rebels against God, and enemies to

his holy laws. Lord, pity us poor lost sinners, lying grovelling under the rubbish of the fall, and unable to help ourselves. O Lord, we cannot sufficiently express our miserable state by nature. We are nothing, we have nothing, we know nothing, we can do nothing but sin. We are all as an unclean thing, and all our righteousnesses are as filthy rags. Wherefore, we have just cause to stand afar off with the publican, and smite on our breasts, and to cry, God be merciful to us poor sinners. Lord, we are unworthy to lift up our eyes to heaven, and far less to dwell in heaven.

But seeing, O Lord, in thy infinite mercy, thou hast found out a remedy, and opened a fountain to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness, and hast declared that thou desirest not the death of a sinner, but delightest in the groans of a contrite heart, we humbly beseech thee, for Christ's sake, to send thy Spirit to heal our souls, cleanse our hearts, renew our minds, subdue our wills, purify our natures, and consecrate both our bodies and souls, that they may become temples in which the Holy Ghost may dwell.

Lord, open our eyes, and discover to us the infinite worth, and our absolute necessity of Jesus Christ, the Saviour of lost sinners; that we may with speed flee to him, for pardon of

sin and reconciliation with God. Lord sprinkle us with the blood, and clothe us with the righteousness of thy beloved Son, in whom thou art well pleased: and deck us with the gifts and graces of thy Holy Spirit, that we may be made like the king's daughter, all glorious within.

O that we may in the close of this day, and this week, think seriously upon death and eternity. This bypast day and week have brought all the living nearer to the grave, and turned many into it. Yea, they have plunged many into hell, beyond all hope of relief; yet behold thou hast mercifully spared us, and givest us more time for repentance. Glory be to thee, O Lord, that thou hast not taken vengeance on us for the sins of this week, but that thou still waitest to be gracious. Wherefore, seeing thou art giving us space and opportunity for repentance, O give us also the grace of repentance.

We beseech thee, O Lord, to prepare us for thy Sabbath, and this night may we lay aside all worldly thoughts and cares, that we may be in case to go up to the mount to worship God. Help us to get our hearts into a spiritual frame, and to make preparation as those who are about to meet with God on the morrow. Be favourable, O Lord, to thy Zion, and build up the walls of Jerusalem. Let thy name be glorified through all the

earth; let thy kingdom come in this kingdom, and let Satan's kingdom fall as lightning before the Sun of Righteousness.

Lord, bless our Protestant Queen, and all in authority under her; blessed be thy name who hast given us Protestants to rule over us. Lord, bless thy servants in the ministry; make them as burning and shining lights in the midst of a dark and perverse world; direct them to let down the net on the right side of the ship, that a great company of souls may be enclosed, and brought safe ashore to Jesus Christ.

And now, Lord, seeing we are another week nearer our end, help us so to number our days, as that we may apply our hearts unto wisdom, and so to behave ourselves now, as that we may have a well-grounded hope, and the peace of a good conscience to support us at a dying hour. And when we put off our clothes this night, and go to lie down and sleep in our beds, give us grace to mind our putting off the body, and making our beds in the grave—our lying down in the dust, and sleeping there till the morning of the resurrection come.

Protect us this night from all dangers and enemies, spiritual and temporal; defend us from that roaring lion which night and day is seeking to devour us; let us be safe under the shadow of thy wings, and have underneath

us thy everlasting arms. O thou who art the watchful Shepherd of thy Israel, take care of us this night; command thy angels to pitch their tents about us, that no evil may befall us nor plague come nigh our dwelling.

Lord, sanctify our night's rest and sleep, that so our frail bodies may be refreshed, and the better disposed to serve thee on thy own day, without drowsiness or wearying. And O that we may have grace to remember thee upon our beds, and meditate on thee in the night watches; and when we fall asleep, O that we may leave our hearts in heaven, that when we awake we may be still with thee. Hear us, own us, and bless us, for Christ's sake; and let the grace of our Lord Jesus Christ, the love of God the Father, and the consolation and fellowship of the Holy Spirit, be with us this night, and for evermore. Amen.—Our Father, &c.

Occasional Prayers.

NEW YEAR'S DAY.

O Lord, our Creator and Redeemer, on this the morning of a New Year, we desire to approach thy throne, and to renew our covenant with thee, to whom we are indebted for life, and breath, and all things. We adore thee as self-existent, eternal, independent, and infinite; comprehending in thyself all perfection, and conferring upon thy creatures all their endowments, their excellence, and their happiness.

We thank thee for all the goodness we have experienced at thy hands. What have we which we have not received? By thy word we were called into existence; by thy providence our wants have been supplied; and now

it is on thy power, and wisdom, and goodness, that we depend for future guidance and protection. In ourselves, we are weak and indigent creatures, children of yesterday, exposed to innumerable dangers and calamities, unable to provide for our own happiness, or to support the burdens which it is thy will to lay upon us. Our days also are numbered. We are strangers before thee, and sojourners, on our way to the grave, possessed of but a temporary interest in the blessings we call our own, and destined, in we know not how short a time, to say to corruption, "thou art my father," and to the worm, "thou art my mother and my sister."

But while oppressed with a sense of our own weakness, we rejoice that we are permitted to lay hold of thy strength. In all generations thou hast been the dwelling-place of thy people. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. And we rejoice to know that when these monuments of thy power shall be dissolved, when the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, thy salvation shall be for ever, and thy righteousness shall not be abolished.

Blessed be thy name for Jesus Christ, in whom thy perfections are pledged for the happiness of thy people. Teach us to believe

in him; help us to abide in him. Satisfied that the world cannot be our portion, may we avouch thee in him to be our God; may we take thee to be our ruler, our guardian, and our guide; and though other lords may have had dominion over us, by thee henceforward may we make mention of thy name.

We lament, O Lord, that so much of our time and thoughts should have been alienated from thee, or partially devoted to thee.

But do thou, to whom all power belongs, accept the entire surrender we now make of ourselves to thee, and manifest the exceeding riches of thy grace by making us thy workmanship, created in Christ Jesus unto good works. Let the commencement of this year be marked by new communications from above of thy holy Spirit, and by the formation within us of clearer views, purer desires, and higher aims, than we have heretofore experienced.

Let the new year be a new epoch in our spiritual history. Instead of consuming the season in levity or rioting, may we employ it as the occasion of more serious reflection on the shortness, and uncertainty, and the value of time; may we turn our thoughts to an eternal world, and apply, with greater sincerity and earnestness than before, to preparation for the solemn changes that await us. While we enjoy thy goodness, and allow our affections to expand to those who are united to us by the

ties of nature or of friendship, may our hearts not be overcharged with the cares, the pleasures, and the attachments of this life. May we grow in grace as we advance in years; and as the last year and day of life approach, may we be progressively attaining to that state in which, with loins girded and lamps burning, we shall be ready to go forth to meet the bridegroom at his coming.

O Lord, we know not what is in reserve for us in the course of the year on which we have entered. But we wait for thy salvation: and our hope is in thy word. To thee we intrust all our interests. Into thy hand we also commit our spirits, for thou hast redeemed us, O Lord God of truth. Fit us for the duties and trials that may be in reserve for us. And whether it be thy will to call us hence this year, or to prolong our lives beyond it, may we equally be prepared for thy will—steadfast and immoveable, abounding always in the work of the Lord.

Be very gracious to our friends. Enrich them with the bounties of thy providence, and the gifts of thy grace. Let thy cause and people prosper. May a new impulse this year be given to the cause of truth. May new zeal in its behalf be experienced by its friends: and let their exertions and prayers be crowned with unwonted success.

And now, O Lord, we leave thy throne

trusting in thy mercy, blessing thee for past goodness, and supplicating the continued aid of thy holy Spirit. May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all. Amen.—Our Father, &c.

A PRAYER FOR THE CONVERSION OF THE JEWS.

O LORD! mercifully hear the prayer of thy servants who are come before thee, humbly to intercede with thee in behalf of all who know thee not, and have never heard of thy name; to beseech thee to give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession; to implore that all the kingdoms of this world may speedily become the kingdoms of our Lord and of his Christ, who shall reign for ever and ever King of kings, and Lord of lords.

But especially we pray for the mystical olive tree, that it may recover the branches that were broken off, and shine forth with the resplendent beauties of celestial and immortal verdure. Arise, O Lord, and have mercy upon Zion. Direct, assist, bless, and prosper the undertakings thou hast mercifully established among us for the propagation of the Gos-

pel, and especially those for the conversion of the Jews to thy true religion; make the members thereof zealous and diligent in that good work; give them wisdom to discern the best and most proper means of promoting it, courage and resolution to pursue it, and by unity and affection in their consultations and by thy blessing upon their endeavours, the happiness to effect it. We confidently trust in the fulfilment of thy many gracious promises to do so; yea, with the firmest confidence in thy truth and mercy, do we earnestly beseech thee to turn thine ancient people the Jews from darkness to light, and from the power of Satan unto thee O God; to turn again the captivity of Jacob, and have mercy on the house of Israel cause them, amongst all the nations whither thou hast driven them, to call to mind the blessing and the curse that thou didst set before them, and to return unto the Lord their God. O hide not any longer thy face from them, but pour out thy spirit upon the house of Israel, yea, pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications and grant that they may look on Him whom they have pierced, and that they may mourn for him as one mourneth for his only son. Remove the veil from their hearts, that they may find the door into the sheepfold and enter in and be saved, that they may return and

seek the Lord their God, and fear the Lord and his goodness in the latter days, adorning the doctrine of God our Saviour in all things. O Lord, according to all thy righteousness we beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain.

And while we implore thy converting and sanctifying grace in behalf of Israel, we would not be unmindful of, yea, O Lord, we would praise and adore thee for that measure of success with which thou hast been pleased already to crown the efforts of thy servants. Do thou enlarge it abundantly. We desire to be abased in the very dust when we think how little we have felt aright, how little we have attempted to labour for the good of thine ancient people. We, and the Christian Church, are verily guilty as regards our Brethren. Turn away from us the iniquity of our ingratitude, and inhumanity, and carelessness, and help us for the future to be more alive to the claims of Israel, and to feel deeply the obligation and the privilege of promoting their welfare. May the memory of their services to the Church of God in the past, the misery of their present condition, and the glorious prospects of the future all incite us, with a single eye to God's glory, to aim at advancing a cause unspeakably dear to the Great Head of the Church. And now, O

our God, hear the prayer of thy servants, and their supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O our God, incline thine ear and hear; open thine eyes and behold the desolations of thine ancient people and the city which is called by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies; O Lord hear; O Lord forgive; O Lord, hearken and do; defer not, for thine own sake, O our God, for thy city and thy people are called by thy name. And these requests are presented, not in our own name, but in the name of the Lord Jesus, to whom, with thee, O Father, and the Holy Spirit, one God, be ascribed glory and honour, dominion and praise, now and for ever Amen.

SELF-DEDICATION TO THE SERVICE OF GOD.

ETERNAL and unchangeable Jehovah! thou great Creator of heaven and earth, and adorable Lord of angels and men! I desire, with the deepest humiliation and abasement of soul, to fall down at this time in thine awful presence, and earnestly pray, that thou wilt penetrate my very heart with a suitable sense of thine unutterable and inconceivable glories.

Trembling may justly take hold upon me, when I, a sinful worm, presume to lift up my head to thee, presume to appear in thy majestic presence, on such an occasion as this. Who am I, O Lord God, or what is my house? What is my nature or descent, my character and desert, that I should speak of this, and desire that I may be one party in a covenant, where thou, the King of kings, and the Lord of lords, art the other! I blush, and am confounded, even to mention it before thee. But, O Lord, great as is thy majesty, so also is thy mercy. If thou wilt hold converse with any of thy creatures, thy superlatively exalted nature must stoop, must stoop infinitely low. And I know, that in and through Jesus, the Son of thy love, thou condescendest to visit sinful mortals, and to allow their approach to thee, and their covenant-intercourse with thee. Nay, I know that the scheme and plan is thine own, and that thou hast graciously sent to propose it to us; as none untaught by thee would have been able to form it, or inclined to embrace it, even when actually proposed.

To thee, therefore, do I now come, invited by the name of thy Son, and trusting in his righteousness and grace. Laying myself at thy feet, with shame and confusion of face, and smiting upon my breast, I say, with the humble publican, God be merciful to me a sinner! I acknowledge, O Lord, that I have

been a great transgressor. My sins have reached unto heaven, and mine iniquities are lifted up unto the skies! The irregular propensities of my corrupted and degenerate nature have, in ten thousand aggravated instances, wrought to bring forth fruit unto death. And if thou shouldst be strict to mark mine offences, I must be silent under a load of guilt, and immediately sink into destruction. But thou hast graciously called me to return unto thee, though I have been a wandering sheep, a prodigal son, a backsliding child. Behold, therefore, O Lord, I come unto thee. I come, convinced not only of my sin, but of my folly. I come, from my very heart ashamed of myself, and with an acknowledgment, in the sincerity and humility of my soul, that I have played the fool, and have erred exceedingly. I am confounded myself at the remembrance of these things; but be thou merciful to my unrighteousness, and do not remember against me my sins and transgressions! Permit me, O Lord, to bring back unto thee those powers and faculties which I have ungratefully and sacrilegiously alienated from thy service; and receive, I beseech, thee, thy poor revolted creature, who is now convinced of thy right to him, and desires nothing in the whole world so much as to be thine!

Blessed God! it is with the utmost solemnity that I make this surrender of myself unto

thee. Hear, O heavens, and give ear, O earth, I vouch the Lord this day to be my God; and I avouch and declare myself, this day, to be one of his covenant children and people. Hear, O thou God of Heaven, and record it in the book of thy remembrance, that henceforth I am thine, entirely thine. I would not merely consecrate unto thee some of my powers, or some of my possessions; or give thee a certain proportion of my services, or all I am capable of for a limited time; but I would be wholly thine, and thine for ever. From this day do I solemnly renounce all the former lords which have had dominion over me, every sin and every lust; and bid, in thy name, an eternal defiance to the powers of hell, which have most unjustly usurped the empire over my soul, and to all the corruptions which their fatal temptations have introduced into it. The whole frame of my nature, all the faculties of my mind, and all the members of my body would I present before thee this day, as a living sacrifice, holy and acceptable unto God, which I know to be my most reasonable service. To thee I consecrate all my worldly possessions: in thy service I desire to spend all the remainder of my time upon earth, and beg thou wouldst instruct and influence me, so that, whether my abode here be longer or shorter, every year and month, every day and hour, may be used in such a manner as shall

most effectually promote thine honour, and subserve the schemes of thy wise and gracious providence. And I earnestly pray, that whatever influence thou givest me over others, in any of the superior relations of life in which I may stand, or in consequence of any peculiar regard which may be paid to me, thou wouldst give me strength and courage to exert myself to the utmost, for thy glory; resolving not only that I will myself do it, but that all others, so far as I can rationally and properly influence them, shall serve the Lord. In this course, O blessed God, would I steadily persevere to the very end of my life; earnestly praying, that every future day of it may supply the deficiencies, and correct the irregularities of the former; and that I may by divine grace be enabled, not only to hold on in that happy way, but daily to grow more active in it!

Nor do I only consecrate all that I am, and have, to thy service; but I also most humbly resign, and submit to thine holy and sovereign will, myself, and all that I can call mine. I leave, O Lord, to thy management and direction, all I possess, and all I wish; and set every enjoyment and every interest before thee, to be disposed of as thou pleasest. Continue or remove what thou hast given me: bestow, or refuse, what I imagine I want, as thou, Lord, shalt see good. And though I dare not say, I will never repine; yet I hope

I may venture to say, that I will labour not only to submit, but to acquiesce; not only to bear what thou dost in thy most afflictive dispensation, but to consent to it, and to praise thee for it; contentedly resolving, in all that thou appointest for me, my will unto thine, and looking on myself as nothing, and on thee, O God, as the great eternal All, whose word ought to determine every thing, and whose government ought to be the joy of the whole rational creation.

Use me, O Lord, I beseech thee, as the instrument of thy glory; and honour me so far, as either by doing or suffering what thou shalt appoint, to bring some revenue of praise to thee, and of benefit to the world in which I dwell! And may it please thee from this day forward, to number me among thy peculiar people, that I may no more be a stranger and foreigner, but a fellow-citizen with the saints, and of the household of God! Receive, O heavenly Father, thy returning prodigal! Wash me in the blood of thy dear Son; clothe me with his perfect righteousness: and sanctify me throughout by the power of thy Spirit! Destroy, I beseech thee, more and more the power of sin in mine heart! Transform me more into thine own image, and fashion me to the resemblance of Jesus, whom henceforth I would acknowledge as my teacher and sacrifice, my intercessor and my Lord! Commu-

nicate to me, I beseech thee, all needful influences of thy purifying, thy cheering, and thy comforting Spirit! And lift up that light of countenance upon me, which will put the sublimest joy and gladness into my soul!

Dispose my affairs, O God, in a manner which may be most subservient to thy glory and my own truest happiness; and when I have done and borne thy will upon earth, call me from hence at what time, and in what manner thou pleasest: only grant, that in my dying moments, and in the near prospects of eternity, I may remember these my engagements to thee, and may employ my latest breath in thy service! And do thou, Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant too, even though I should then be incapable of recollecting it. Look down, O my heavenly Father, with a pitying eye, upon thy languishing, thy dying child; place thine everlasting arms underneath me for my support; put strength and confidence into my departing spirit; and receive it to the embraces of thy everlasting love! Welcome it to the abodes of them that sleep in Jesus, to wait with them that glorious day, when the last of thy promises to the covenant people shall be fulfilled in their triumphant resurrection, and that abundant entrance, which shall be administered to them into that everlasting kingdom,

of which thou hast assured them by thy covenant, and in the hope of which I now lay hold on it, desiring to live and to die, as with mine hand on that hope!

And when I am thus numbered among the dead, and all the interests of mortality are over with me for ever, if this solemn memorial should chance to fall into the hands of any surviving friends, may it be the means of making serious impressions on their minds! May they read it, not only as my language, but as their own; and learn to fear the Lord my God, and with me to put their trust under the shadow of his wings for time and for eternity! And may they also learn to adore with me that grace, which inclines our hearts to enter into the covenant, and condescends to admit us into it, when so inclined; ascribing with me, and with all the nations of the redeemed, to the Father, the Son, and the Holy Ghost, that glory, honour, and praise, which is so justly due to each divine person, for the part he bears in this illustrious work! Amen.

FOR THE SPIRIT OF PRAYER.

O HOLY and eternal God, who hast commanded us to pray unto thee in all our neces-

sities, and to give thanks unto thee for all our instances of joy and blessing, and to adore thee in all thy attributes and communications, thy own glories, and thy eternal mercies,—give unto me, thy servant, the spirit of prayer and supplication, that I may understand what is good for me; that I may desire regularly, and choose the best things; that I may conform to thy will, and submit to thy disposing, relinquishing my own affections and imperfect choice. Sanctify my heart and spirit, that I may sanctify thy name, and that I may be gracious and accepted in thine eyes. Give me the humility and obedience of a servant, that I may also have the hope and confidence of a son, making humble and confident addresses to the throne of grace; that, in all my necessities, I may come to thee for aid, and may trust in thee for a gracious answer, and may receive satisfaction and supply.

Give me a sober, diligent and recollected spirit in my prayers, neither choked with cares, nor scattered by levity, nor discomposed by passion, nor estranged from thee by inadvertency, but fixed fast to thee by the indissoluble bands of great love and a pregnant devotion. And let the beams of thy Holy Spirit, descending from above, enlighten and enkindle it with great fervours, and holy importunity, and unwearied industry; that I may serve thee, and obtain thy blessing by the assiduity

and zeal of perpetual religious offices. Let my prayers come before thy presence, and the lifting up of my hands be a daily sacrifice, and let the fires of zeal not go out by night or day; but unite my prayers to the intercession of thy holy Jesus, and to a communion of those offices which angels and beatified souls do pay before the throne of the Lamb, and at the celestial altar; that my prayers, being hallowed by the merits of Christ, and being presented in the vial of the saints, may ascend thither where thy glory dwells, and whence mercy and eternal benediction descend upon the church.

Lord, change my sins into penitential sorrow, my sorrow to petition, my petition to eucharist; that my prayers may be consummate in the adorations of eternity, and the glorious participation of the end of our hopes and prayers, the fulness of never-failing charity and fruition of thee, O holy and eternal God, blessed Trinity and mysterious Unity, to whom all honour, and worship, and thanks, and confession, and glory, be ascribed for ever and ever. Amen.

PREPARATORY TO THE LORD'S SUPPER.

HOLY, holy holy, Lord God Almighty, who art of purer eyes than to behold iniquity, who searchest the heart, and triest the innermost thoughts, I beseech thee now to assist me in looking into my own heart, and my own life. Feeling and acknowledging that my heart is deceitful above all things, and desperately wicked, I beseech thee to show me to myself. Enable me to try myself by the standard of thy holy word, and discover the true state of my soul: give me repentance for all my past sins; lively faith in Jesus Christ, the only Saviour from sin; deep humility before thee, and such tempers and dispositions as are meet for those who assemble round the table of our gracious Redeemer. These things I ask for his name's sake. Amen.

BEFORE THE COMMUNION.

MOST holy, and blessed, and gracious Lord God, with all humility and reverence I here present myself before thee, to seek thy face and entreat thy favour, and as an evidence of thy good will towards me, to beg that I may experience thy good work in me.

I acknowledge myself unworthy, utterly unworthy of the honour; unfit, utterly unfit for the service to which I am now called. It

is an inestimable privilege, that I am admitted so often to hear from thee in thy word, and to speak to thee in prayer; and yet, as if this had been a small matter, I am now invited into communion with thee at thy holy table, there to celebrate the memorial of my Saviour's death, and to partake by faith of the precious benefits which flow from it. I, who deserve not the crumbs, am called to eat of the children's bread.

O Lord, I thank thee for the institution of this blessed ordinance, this precious legacy and token of love, which the Lord Jesus left to his Church, and that it has been preserved to this age; that it is administered in this land, that I am admitted to it, and have now before me an opportunity to partake of it; Lord, grant that I may not receive thy grace herein in vain!

O thou who hast called me to the marriage supper of the Lamb, give me the wedding-garment; work in me a disposition of soul, and all those pious and devout affections which are suited to the solemnities of this ordinance, and requisite to qualify me for an acceptable and advantageous participation of it. Behold the fire and the wood, all things are now ready; but where is the lamb for the burnt-offering? Lord, provide thyself a lamb, by working in me all that which thou requirest of me upon this occasion: the pre-

paration of the heart, and the answer of the tongue are both from thee; Lord, prepare my unprepared heart for communion with thee.

Lord, I confess I have sinned against thee; I have done foolishly, very foolishly, for foolishness is bound up in my heart; I have sinned, and have come short of the glory of God; I have come short of glorifying thee, and deserve to come short of being glorified with thee. The imagination of my heart is evil continually, and the bias of my corrupt nature is very strong towards the world and the flesh, and the gratifications of sense; but towards God, and Christ, and heaven, I move slowly, and with many stops and pauses. Nay, there is in my carnal mind an aversion to divine and spiritual things. I have misspent my time, trifled away my opportunities, have followed after lying vanities, and forsaken my own mercies. God be merciful to me a sinner! for how little have I done, since I came into the world, of the great work that I was sent into this world to perform!

Thou hast taken me into covenant with thee, for I am a baptized Christian, set apart for thee, and sealed to be thine; thou hast laid me, and I also have laid myself, under all possible obligations to love thee, and serve thee, and live to thee. But I have started aside from thee like a deceitful bow, I have not made good my covenant with thee, nor hath

the temper of my mind, and the tenor of my conversation, been agreeable to that holy religion of which I make profession, to my expectations from thee, and engagements to thee. I am ever inclined to backslide from the living God; and if I were under the law I were undone; but I am under grace, a covenant of grace which leaves room for repentance, and promises pardon upon repentance, which invites even backsliding children to return, and promises that their backslidings shall be healed.

O Lord, I take hold of this covenant; seal it to me at thy table. There let me find my heart truly humbled for sin, and sorrowing for it after a godly sort: O that I may there look on him whom I have pierced, and mourn, and be in bitterness for him; that there I may sow in tears, and receive a broken Christ into a broken heart: and there let the blood of Christ, which speaketh better things than that of Abel, be sprinkled upon my conscience, to purify and give me peace: there let me be assured that thou art reconciled to me, that my iniquities are pardoned, and that I shall not come into condemnation. There say unto me, Be of good cheer, thy sins are forgiven thee.

And that I may not come unworthily to this blessed ordinance, I beseech thee to lead me into a more intimate and experimental acquaintance with Jesus Christ, and him cru-

cified; with Jesus Christ, and him glorified; that knowing him, and the power of his resurrection, and the fellowship of his sufferings, and being by his grace planted in the likeness of both, I may both discern the Lord's body, and show forth the Lord's death.

Lord, I desire by a true and lively faith to close with Jesus Christ, and consent to him as my Lord, and my God: I here give up myself to him as my Prophet, Priest, and King, to be ruled, and taught, and saved by him: this is my beloved, and this is my friend. None but Christ, none but Christ. Lord, increase this faith in me, perfect what is lacking in it; and enable me, in receiving the bread and wine at thy table, by a lively faith to receive Christ Jesus the Lord. O let the great gospel doctrine of Christ's dying to save sinners, which is represented in that ordinance, be meat and drink to my soul—meat indeed, and drink indeed. Let it be both nourishing and refreshing to me, let it be both my strength and my song, and be the spring both of my holiness and of my comfort. And let such deep impressions be made upon my soul, by the actual commemoration of it, as may abide always upon me, and have a powerful influence upon me in my whole conversation, that the life I now live in the flesh I may live by the faith of the Son of God, who loved me, and gave himself for me.

Lord,' I beseech thee, fix my thoughts; let my heart be engaged to approach unto thee, that I may attend upon thee without distraction. Draw out my desires towards thee; give me to hunger and thirst after righteousness, that I may be filled; and to draw near to thee with a true heart, and in full assurance of faith; and since I am not straitened in thee, O let me not be straitened in my own bosom.

Draw me, Lord, and I will run after thee; O send out thy light and thy truth, let them lead and guide me; pour thy Spirit upon me, put thy Spirit within me, to work in me both to will and to do that which is good, and leave me not to myself. Awake, O north wind, and come thou south, and blow upon my garden; come, O blessed Spirit of grace, and enlighten my mind with the knowledge of Christ, bow my will to the will of Christ, fill my heart with the love of Christ, and confirm my resolutions to live and die with him.

Work in me, I pray thee, a principle of holy love and charity towards all men, that I may forgive my enemies, which by thy grace I heartily do, and may keep up a spiritual communion in faith, hope, and holy love, with all that in every place call on the name of Jesus Christ our Lord. Lord, bless them all, and particularly that congregation with which

I am to join in this solemn ordinance. Good Lord, pardon every one that engageth his heart to seek God, the Lord God of his fathers, though not cleansed according to the purification of the sanctuary. Hear my prayers, and heal the people.

Lord, meet me with a blessing, a Father's blessing, at thy table; grace thine own institutions with thy presence; and fulfil in me all the good pleasure of thy goodness, and the work of faith with power; for the sake of Jesus Christ, my blessed Saviour and Redeemer, to whom, with the Father, and the eternal Spirit, be everlasting praises. Amen.

AFTER THE COMMUNION.

I CAST myself at thy feet, O my God, to thank thee for all thy benefits, but more especially for that which I have now been receiving. Though outwardly but a single instance of thy goodness, it yet comprehends many blessings, every one of which deserves an everlasting thanksgiving. Well may I adore the boundless goodness and mercy in which thy blessings to me had their origin, when I think of my own unworthiness, and that thou hast not been prevented thereby from pouring them with such liberality upon my head.

Surely I should be unworthy of living a single hour longer, if I felt not the obligations under which thou hast laid me, if I were not penetrated to the heart by thy goodness, if I were not actuated by a sincere and ardent desire to testify to thee my thankfulness.

Accept, then, O my God, my humble thanks for this thy great and wonderful loving-kindness. Thou hast carried me to thy house of prayer; thou hast put into my hands the memorials of my Lord's broken body and shed blood, thereby sealing me anew unto the day of redemption, giving me a fresh proof that thou hast chosen me out of this world that is lying in wickedness, and enabling me by faith to feed upon Christ and him crucified, as made unto me wisdom, and sanctification, and life eternal. Blessed be thy name for this new mark of special favour to my soul. I was dead, and thou hast said unto me, Live; I am weary, weak, and heavy laden, and thou hast given me Christ as the resting-place of my soul; nay, to dwell in me as the hope of glory hereafter, and the earnest of many a victory won over sin and Satan, the world and the flesh. From the bottom of my heart, O Lord, do I thank thee. Accept of my thanksgiving, or rather, as thou hast accepted the satisfaction of thy Son as the expiation of all my sins, accept the plenitude of his merits, the infinite preciousness of his sacrifice, and,

by its imputation to me, regard not my inability to thank thee as I ought.

But this is not all, O my God. I have still another mercy to petition from thee. May it please thee to give me the succours of thy Holy Spirit to strengthen me for the performance of every duty incumbent upon me for the future. Fill my heart with zeal and ardour in thy service, with love and respect for thy holy will, with hatred and aversion to sin, with contempt for the world and its false gratifications. Sustain me by thy good hand during the course of my life; and whatever, in thy providence, shall befall me, forbid, O my God, that I should ever abandon thee. Permit me not even to relax in the desire which I now have to please and serve thee, and to do my uttermost to observe thy holy precepts. Rather strengthen more and more this desire. Make it pass into an abiding resolution, and permit not that this resolution should be unaccompanied with those effects which it ought to produce, in order to please thee. In a word, I ask of thee, O Lord, all that is necessary to prepare me for receiving at length from thine own hand those infinite blessings, the earnest and assurance of which I have received in thy holy sacrament.

And whilst I am in this world, O Lord, leave me not to myself. Abandon me not to my spiritual enemies, to my native weakness,

inconstancy, and sinful inclinations. May I be found ever on the advance towards the end and object of my vocation—that perfection which is in Christ Jesus, and becometh thine house. May I every day be gaining fresh victories over myself, and learn to bring my heart more and more under the yoke of faith. For which purpose may it please thee to watch over me by thy providence, and continue towards me thy protection and care, till the last moments of my life. Forbid that thy coming, O good God, should surprise me. Forbid that it should find me asleep, or off my guard. Give me to be always waiting, always ready to bid thee welcome. May my faith be ever lively, my charity ever active; may my heart be detached from the world and its vain delights, and fixed upon thee, as the object of its main, its only desire. May I always be sighing after thee, until I be united to thy glory, to bless thee, and praise thee for ever and ever.

Go up with me, then, through this wilderness, and let that peace of thine which passeth understanding, which the world can neither give nor take away, reign ever in my soul until transported to the triumphant Jerusalem, that city of peace, and calm, and repose; elevated above the storms and tempests of this world, and united inseparably to thee, I shall be, in some degree, a partaker of thy

immutability, behold thy face in glory, and satisfy myself with the joys of thy sanctuary, the eternal pleasures which are at thy right hand. This I ask of thee not in my own name, but relying on the intercession of thy Son, the Prince of Peace, the King of Glory, to whom, with thee, and the Eternal Spirit, I ascribe all blessing and praise for evermore. Amen.

FOR THE LOVE OF GOD.

O LORD my God, thou art my supreme and consummate good! And what am I, to presume to open my lips before thee? Yet poor and unprofitable as I am, remember me, O Lord, and have mercy upon me, for without thee I have nothing, can do nothing, and am nothing. Thou alone art just, and good, and holy. Remember, O Lord, the love that brought me into being; and as thou madest all things for the communication of thy blessedness and perfections, O fill me with thyself!

When I am left to the disorderly workings of nature and self, behold, I am all weakness and misery! but when thy love cometh upon my soul, my weakness is made strong, and my misery turned into joy. This change is the

pure effect of thy infinite love, preventing me in all unholy desires, succouring me in all necessities, protecting me from imminent dangers, and delivering me from innumerable unknown evils.

By the love of myself, I lose myself; but by the love and pursuit of thee alone, I have both found thee and found myself; and the more pure this love, the more truly does it show me my own nothingness: for thou, O most beloved Redeemer, hast been merciful to me beyond all that I could either ask, or hope, or conceive.

Lord, give me that love which knoweth no limits, feeleth no burden, considereth no labour; which surpasseth all sweetness, or strength, or height, or depth, or breadth; which findeth no rest in created things, but ever seeketh him from whom it is derived.

May thy love make me circumspect, humble, and equitable, sober and chaste, constant and persevering, peaceful and calm, submissive and obedient, devout and thankful, even when thy consolations are suspended; for in this fallen life, love is not exempt from pain.

O thou supreme good, expand my heart to receive thy most excellent gift, filling me with faith, and patience, and courage. Let me rejoice in thee exceedingly, and in thee, love all thy creatures, as that perfect love requireth, which is a ray of the infinite love that shines in thee.

Blessing, and praise, and glory, be unto thee, O heavenly Father, and to thy only begotten Son, our beloved Saviour, and to thy Holy Spirit, our sweetest Comforter, for ever and ever. Amen.

FOR THE LOVE OF OUR NEIGHBOUR.

O MOST gracious and merciful Lord our God, who art goodness and love itself; thou hast commanded that he who loveth thee, should love his brother also, yea, that we should love our neighbour as ourselves. Father of mercies, forgive me all my sins of uncharitableness, and give me a heart to abound with loving-kindness to all who are partakers of my nature, and objects of thy fatherly compassion. Let me not despise any for their low estate, nor hate any for their abusive carriage, nor cast off any as reprobate for their scandalous wickedness; but be kindly affectionate to all, desirous of their holiness and happiness, and contributing what lieth in me to promote it; showing the mercy which thou knowest I need, and forgiving others, as I myself desire to be forgiven.

Make me ready to distribute, and willing to communicate; and as I should be glad to

find favour, and to receive a supply of my own wants, give me, O gracious God, a large heart, and, according to my ability, an open hand, that I may give cheerfully, and sow plentifully while I have time, doing good unto all men, especially to them that are of the household of faith, yea, loving the opportunities of such well-doing, and blessing thy name for disposing me to gladden the hearts of thy poor.

And O that we may all approve ourselves the disciples of our Lord, by the love we have one to another, and show that we have passed from death unto life, because we love the brethren. May we esteem them above all, and regard those as dearest to us, who most distinguish themselves in performing thy blessed will. O let our love be without dissimulation, not only in word and in tongue, but in deed and in truth. May we love one another with a pure heart fervently; may we seek the good of all, however undeserving they may be in themselves, or however hostile to us; and let my delight be in the righteous, that are more excellent than their neighbours. Make me to love them for thy holy image appearing in them, and to set my heart upon them, because thou art with them, and hast a favour unto them, and hast loved them with an everlasting love. O Lord of love, keep me from censoriousness and rash judging of any, that

I may think and hope the best of all which their case will admit, and love every one for his sake, who has showed the greatest love to us all, even our dearest Lord and only Saviour Jesus Christ. Amen.

FOR REPENTANCE.

O MOST holy Lord, against whom I have greatly sinned, thou hast revealed thy wrath from heaven against all ungodliness and unrighteousness of men, and hast declared, that except we repent, we shall all perish.

Thou wilt not save any without repentance, yet, upon our repenting, hast assured us of thy gracious pardon and acceptance. When we return unto thee, and humble ourselves before thee, thou wilt show us thy mercy, and grant us thy salvation. O thou searcher of hearts, thou seest that our hearts are hardened through the deceitfulness of sin; without thy grace I am unable to turn unto thee with my whole heart; if thou endue me not with power from on high, I must continue for ever a miserable captive to sin and Satan.

O thou that didst cause water to gush out of the stony rock, break and melt my rocky heart. Teach me to look upon him whom my sins have pierced, and mourn. Cause me

to be in bitterness for all the offences that I have committed against thee, the Lord of love, and author of all my mercies. O give me true repentance, such as thy holy word requires, and such as thy gracious goodness in Christ Jesus will mercifully accept,—that repentance unto life which is never to be repented of. Lord, thou knowest I desire to have that brokenness of heart, and that deep contrition which thou wilt not despise. Renew me in the spirit of my mind, that I may bring forth fruits meet for repentance; not only confessing and bewailing my sins, but also forsaking and hating them from my inmost soul. Thou knowest, good Lord, I cannot recall my sins; but O that I may never repeat them more! May I have such a sense of thy loving-kindness, as may effectually remove from all evil ways. Let me henceforth walk with all possible care and circumspection; may the time past of my life suffice to have wrought my own will; henceforth let me have grace determinately to forsake all evil ways and evil thoughts, that so thou mayest have mercy upon me, and pardon all my multiplied transgressions. Hear me, O God, and answer me, through the infinite riches of thy grace and goodness in Christ Jesus, my only Saviour. Amen.

FOR PARDON OF SINS.

O HOLY and most merciful Father, spare me, thy poor, sinful, but repenting creature. Spare me, good Lord, spare me, and let me not perish in my sins, now I am heartily troubled and sorry for them; but through thine infinite mercies, may I find pardon and acceptance notwithstanding them all.

I am a sinful person, O Lord; but thou, O blessed Jesus, art the Saviour of sinners. Thou didst come into the world to call sinners to repentance. Lord, I come and repent at thy call, cast not me and my repentance away from thy presence.

I have gone astray, and, through the frailty of my flesh, am very defective in my return to thee. But thou, gracious Lord, considerest our frailties, thou knowest our frame, considerest whereof we are made, and rememberest that we are dust. O be not extreme to mark mine offences, but for Christ's sake blot out my transgressions, receive me graciously, and love me freely.

Now I have found the way to thy fear, let me find the comforts of thy mercy. My heart is truly contrite—O Lord despise it not; my spirit is broken, and trembleth at thy word—O Lord, receive it; it is heavily laden, and wearied with my sins—O my God, give it ease from the same. Pity me, O Father, as a

father pitieth his own children—receive me as the offended father did his returning prodigal. Though I was lost, yet, by the blessing of thy grace, I am now found again. Welcome thy lost sheep when it returns home, and let there be joy in heaven on the repentance of me, a lost sinner.

O let the blood of Jesus cleanse me from all my sins; let his intercession for me in thy presence make my peace, and appease thy wrath. Shut not thine ears against the voice of his blood, nor be deaf to his mediation, but hear him, my Advocate for pardon, and let me find the forgiveness of all my sins, that thy troubled and trembling servant may have peace, and that thou mayest be sought unto, and feared and served by sinners, who will return unto thee in hopes of thy grace and pardoning mercy, through Jesus Christ our Lord and only Saviour.

FOR A FAMILY INVOLVED IN TEMPORAL DIFFICULTIES.

O ALMIGHTY, and most merciful God, who hast the disposal of all events both in providence and grace, and doest all thy pleasure in the armies of heaven, and amongst the inhabitants of the earth; help us to approach thy footstool in great humility, and under a feel-

ing sense of thy righteous and supreme authority. In thy hands are the issues of life and death. Health and strength, riches and poverty, sickness and mortality, are at thy command: and thou sendest them to whom it seemeth best to thy supreme wisdom. O prepare our minds by thy word and Spirit, to submit with humility, cheerfulness, and resignation to thy wise appointments. When our lines fall to us in pleasant places, and we enjoy a goodly heritage, enable us, we beseech thee, to conduct ourselves with sobriety, temperance, and unfeigned piety, that thy merciful kindness towards us may unite all the powers of our body and mind, to serve thee in holiness and righteousness all the days of our life.

But, O Lord, when thou art pleased to lay thy hand upon us, in the midst of judgment remember mercy. Thou hast visited us with trials, and disappointments in our temporal affairs, and we would acknowledge thy visitation to be just. Teach us submission to thy sovereign will, for thou art righteous in all thy ways, and holy in all thy works. Shew us, O merciful Father, where we have erred; and help us not only to confess and lament what we have left undone, but to abhor and forsake what we have done amiss. We are distressed, undertake for us; we mourn in our prayer, and are vexed. O may thy fatherly

goodness relieve our present necessities: thou hast no delight in the misery of thy creatures; thou dost not chastise us for thine own pleasure, but for our profit. May we look to the hand that smites us, and acknowledge the justness of the rod that thou hast laid upon us.

Though it hath seemed good to thee to withdraw the bounties of thy providence, and to permit us to experience many privations; yet take not thy Holy Spirit from us; leave us not to ourselves, nor deliver us into the hands of our enemies. Enable us to acknowledge that our present distress is of the Lord, and to say, "Let him do what seemeth him good." Though no affliction for the present seemeth to be joyous, but grievous; yet worketh out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: "for the things which are seen are temporal, but the things which are not seen are eternal." Whilst thy hand is upon us, may we learn righteousness.

May we look to thee for wisdom to direct us, for grace and strength to sanctify and support us, and wait in faith and patience for renewed tokens of thy goodness; that being supplied with food and raiment, and having free access to the throne of grace, we may possess godliness with contentment, which we shall ever find to be the greatest gain. O

Lord, give us neither poverty nor riches; but feed us with food convenient for us; lest we be full, and deny thee, and say, Who is the Lord? or lest we be poor, and steal, and take the name of our God in vain. Let thy merciful kindness be exercised towards us, and lead us to an unfeigned devotedness to thee; that finding thy favour to be better than life itself, and having glorified thee here on earth, we may at last be found meet for thy presence in heaven.

For these gracious ends, unite us to thy dear Son, by that faith which is of the operation of thy Spirit, lead us to true repentance, pardon all our transgressions, and sanctify us wholly; then shall we have reason to say, "It is good for us that we have been afflicted." Our longest sufferings in the present world are but for a moment; "for what is our life? it is even a vapour, that appeareth for a little time, and then vanisheth away." But in the world above we shall have life everlasting, without sickness, pain, disappointment, or death. There God will be all, and in all. Being freed from all earthly embarrassments, we shall be admitted to the privilege and blessedness of casting our crowns at the feet of Jesus, ascribing unto him the honour due unto his great name. O Lord, protect and keep us in the way everlasting; and though we are at present cast down, and our soul is

disquieted within us, yet raise us up, and enable us to hope in thee, and that we shall yet praise thee, who art the health of our countenance and our God.

To thy fatherly wisdom and protection, we would commit ourselves, and all our concerns, both temporal and spiritual. Order all things for the glory of thy own name, and dispose us to say, under every dispensation, with which we may be visited, "Not our will, but thine be done." Thou doest all things well, and causest all things to work together for good to them that love and fear thee. "O graft in our hearts the love of thy name; increase in us true religion; nourish us with all goodness; and of thy great mercy keep us in the same." And whilst we pray for ourselves, and praise thee for what we have received, and that which thou hast encouraged us to expect, hear us, we humbly beseech thee, in behalf of others, who are any ways afflicted or distressed in mind, body, or estate, that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. These, and all other needful blessings, we humbly ask in the name, and through the mediation of thy dear Son, Jesus Christ our Lord. Amen.

FOR THE MINISTERS OF CHRIST.

O Lord Jesus Christ, the chief Shepherd and Bishop of our souls, who, when thou didst ascend on high, and lead captivity captive, didst give gifts to men—some apostles, some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ—we beseech thee graciously to look upon the bishops and pastors of thy flock, and upon all whom thou dost call to minister thy Gospel and feed thy Church, and pour upon them thy abundant blessing.

O Lord, greatly enrich them with spiritual gifts and endowments, according to thy infinite fullness and the multiplied wants of thy Church. Raise up sons of thunder, to awaken the careless; sons of consolation, to comfort the mourner; eloquent men, to convince mightily the ignorant; good men, full of the Holy Ghost, that much people may be added to the Lord; faithful men, like Timothy, naturally caring for the state of their people; and devout men, like Epaphras, always labouring fervently for them in prayer. According to thine inexhaustible fullness, supply all the wants of thy people in every place, that thy unsearchable riches may be fully made known.

And, O Lord, uphold thy ministers, and strengthen them, that their faith fail not.

Make them wise to win souls. Endue their words with heavenly power: let them be like fire, burning away the dross, and like the dew, strengthening, reviving, and refreshing the hearts of thy people. Send them help from thy sanctuary, and strengthen them out of Zion; so that thy Word may have free course, and be glorified in all the earth. Hear us, for thy name's sake.

PRAYER FOR UNITY AMONG CHRISTIANS.

O THOU good and gracious Father, who art in thy Son, our Lord Jesus, and He in thee, in union inexpressibly entire and complete, and who wouldst have all thy people one in the Father and the Son, we entreat thee to take away all things which prevent and hinder this perfect union. Everywhere grant grace to thy children to be like-minded; having the same love; being of one accord and of one mind. Remove all schisms and divisions, jealousies and debates, strifes and contentions. Let us not judge our brother; let us not set him at nought: but let us rather judge this, that no man put a stumbling-block, or an occasion to fall, in his brother's way. Give us that most excellent gift of love, which suffers long and is kind, envieth not, is not puffed up, covers all

things, believes all things, hopes all things, and endures all things; seeks not its own, is not easily provoked, and thinks no evil; rejoices not in iniquity, but rejoices in the truth. Give unto us a right judgment in all things: so increase our knowledge of divine truth that we may be more and more joined together in the unity of the faith and of the knowledge of the Son of God. Give us to be subject one to another in the fear of God, and to be clothed with humility. Oh let all the churches of Christ holding the Head, notwithstanding outward differences, walk, so far as they have already attained, by the same rule, and mind the same thing; be of one heart and of one soul; speak the truth in love, and grow up into Him in all things which is the Head, even Christ. Grace be with all them who love the Lord Jesus Christ in sincerity. Do thou at length bring in the fullness of the Gentiles and the lost sheep of the house of Israel, and thus may there be one fold under one Shepherd, even Jesus our Redeemer.

FOR ABSENT MEMBERS OF A FAMILY.

(A portion of a prayer to be introduced in the daily devotion).

HEAVENLY FATHER, we entreat thee to remember with thy paternal love the members of

this family who are now separated from us for a time; be with them wherever they may be, to preserve them from danger and accident. Grant that they may remember thee in all their journeyings, and bearing in mind that thou God seest them, may they fear lest they may offend thee in thought, in word, or in deed. May they be guided by thy good Spirit into all truth, and be enabled to practise what they know to be thy holy will. Conduct them in safety wherever they may go, and if in accordance with thy gracious purposes, bring them back in peace and safety to their accustomed place of abode, in health, and strength, and in the enjoyment of every covenant blessing.

FOR DEVOTION IN PRAYER.

O GRACIOUS Lord God, who not only permittest, but invitest us, miserable and needy creatures, to present our petitions to thee; grant, I beseech thee, that the frequency of my prayer may be somewhat proportionable to those continued needs I have of thy mercy. Lord, I confess it is the greatest honour and greatest advantage, thus to be allowed access to thee; yet so stupid is my profane heart, that it shuns or frustrates the opportunities of it. My soul, O Lord, is possessed with a spirit of infirmity, it is bowed together, and can in nowise lift up

itself to thee. O be thou pleased to cure this sad, this miserable disease, to inspirit and enliven this earthly, drossy heart, that it may freely mount towards thee; that I may set a true value on this most valuable privilege, and take delight in approaching to thee; and that my approaches may be with a reverence someway answerable to that awful Majesty I come before, with an importunity and earnestness answerable to those pressing wants I have to be supplied, and with such a fixedness and attention of mind, as no wandering thoughts may interrupt; that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into sin, but may so ask that I may receive, seek that I may find, knock that it may be opened unto me; that from praying to thee here, I may be translated to thee, praising thee eternally in thy glory, through the merits and intercession of Jesus Christ. Amen.

FOR PEACE OF MIND AND SPIRITUAL COMFORT.

LET me have thy peace, O gracious Father, and comfort my trembling and broken heart with the hopes thereof. Cause me to hear the voice of joy and gladness, and revive me with the

assurance of thy love. O that I may be able, from mine own experience, to speak great things of thy readiness to receive and comfort returning sinners, and thereby draw back others to thy service who are still running astray after vanity. O that, by seeing thy goodness upon me, every one that is godly may seek to thee in their distress, and find mercy as I have done.

But, Lord, having found thy mercy to poor sinners, let me not abuse it, or presume upon it. Let me not take heart to repeat my sins, because thou art ready and glad to grant forgiveness. When thou hast spoken comfortably to me, make me careful not only to sin no more, lest a worse thing come upon me, but also to maintain all holy and thankful obedience unto thee, and never more to return to folly. Let the sense of thy mercies, O my God, encourage my repentance, and support me in thy fear, till I come at length to enjoy thy eternal favour, through Jesus Christ, my Lord. Amen.

FOR DIRECTION IN PRAYER.

O THOU that hearest prayer, the almighty and everlasting God, to thee shall all flesh come. As a father pitieth his children, so, O Lord, thou pitiest them that fear thee; thou knowest their frame, thou rememberest that they are

dust. Whilst thy wisdom and holiness leave no room for impenitent sinners to hope that thou wilt hear them, thou art pleased to encourage such as are upright in heart, under all their failings and imperfections, to put their trust in thy mercy.

Grant, I beseech thee, that I may have my mind deeply impressed with a sense of these and all thy other perfections, that in my whole behaviour, and more especially in my solemn addresses to the throne of thy heavenly grace, I may be so influenced thereby as ever to glorify thy most holy name. O let not this blessed liberty which thou hast given me of coming into thy presence, and calling upon thee as my Father in heaven, be despised and neglected by me, or prove in vain, for want of that sincerity and humility, and faith and charity, and devotion, and all those good dispositions, wherewith I should bow myself before the most high God.

Blot out all my offences, O most merciful Father, and uphold me with thy free Spirit. By thy good Spirit teach me how to pray; quicken and assist me in my prayers; and grant that I may never forget to whom, and for what I make my requests; but may always have a lively apprehension of thy presence, though invisible, and of the reality, excellence, and infinite importance of spiritual and eternal blessings; that, placing my happiness in thee alone, I may not vainly seek it in other objects where it is not to be found; nor be grieved and

disappointed when outward things do not afford me that satisfaction which I ought not to expect from them. May I so pray as to live better at other times; and walk as holily and circumspectly at other times, as to be in a better disposition of mind to pray always, with all prayer and supplication, watching thereunto with all perseverance; being kept steadfast in the way of my duty, by the delight I take in it, and the tranquillity and establishment of soul I derive from such holy exercises.

And thus let me go on in the regular uniform discharge of the duties of piety towards God, and charity towards man, till, under the influences of thy divine Spirit, being prepared by a life of faith and hope for a state of vision and enjoyment, I shall be translated to those blessed and glorious mansions, where thou hast laid up for them that love thee such things as eye hath not seen, nor ear heard, nor can enter into the heart of man fully to comprehend; where I shall not only be sincere in my devotions as now, but equal to the angels, according to my capacities, and with fervent everlasting praises celebrate that goodness which is boundless and endless.

Let these my prayers come up for a memorial before thee, and be graciously accepted through the mediation of thy well beloved Son, my only Saviour and Advocate, Jesus Christ. Amen.

PREPARATION FOR DEATH.

O ETERNAL and holy Jesus, who by death hast overcome death, and by thy passion hast taken out its sting, and made it to become one of the gates of heaven, and an entrance to felicity; have mercy upon me now, and at the hour of my death: let thy grace accompany me all the days of my life, that I may, by a holy conversation, and an habitual performance of my duty, wait for the coming of our Lord, and be ready to enter into thy especial presence at whatsoever hour thou shalt come. Lord, let not my death be in any sense unprovided, nor untimely, nor hasty, but after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of a great and miraculous mercy. Let my senses and understanding be preserved entire till the last of my days, and grant that I may die the death of the righteous, having first discharged all my obligations of justice, leaving none miserable and unprovided in my departure; but be thou the portion of all my friends and relatives, and let thy blessing descend upon their heads, and abide there, till they shall meet me in the bosom of our Lord. Preserve me ever in the communion and peace of the church; and bless my deathbed with the opportunity of a holy and spiritual guide.

with the assistance and guard of angels, with patience and dereliction of my own desires, with a strong faith and a firm and humble hope, with just measures of repentance, and great treasures of charity to thee my God, and to all the world; that my soul in the arms of the holy Jesus may be deposited with safety and joy, there to expect the revelation of thy day, and then to partake the glories of thy kingdom, O Eternal and Holy Jesus. Amen.

THE CHRISTIAN'S PRAYER IN THE PROSPECT OF DEATH.

O THOU Supreme Ruler of the visible and invisible worlds! thou Sovereign of life and of death, of earth and of heaven! blessed be thy name, I have often been taught to seek thee. And now once more do I pour out my soul, my departing soul, unto thee. Bow down thy gracious ear, O God, and let my cry come up before thee with acceptance!

The hour is come when thou wilt separate me from this world, with which I have been so long and so familiarly acquainted, and lead me to another, as yet unknown. Enable me, I beseech thee, to make the exchange, as becomes a child of Abraham, who, being called of thee to receive an inheritance, obeyed and

went out, though he knew not particularly whither he went; as becomes a child of God, who knows, that, through sovereign grace, it is his Father's good pleasure to give him the kingdom.

I acknowledge, O Lord, the justice of that sentence by which I am expiring; and own thy wisdom and goodness, in appointing my journey through this gloomy vale which is now before me. Help me to turn it into the happy occasion of honouring thee, and adorning my profession! and I will bless the pangs by which thou art glorified, and this mortal and sinful part of my nature is dissolved.

Gracious Father, I would not quit this earth of thine, and this house of clay in which I have sojourned during my abode upon the face of it, without my grateful acknowledgments to thee for all that abundant goodness which thou hast caused to pass before me here. With my dying breath, I bear witness to thy faithful care. I have wanted no good thing. I thank thee, O my God, that this guilty, forfeited, unprofitable life, was so long spared: that it hath still been maintained by such a rich variety of thy bounty. I thank thee, that thou hast made this beginning of my existence so pleasant to me. I thank thee for the mercies of my days and nights, of my months and years, which are now come to their period. I thank thee for the mercies of

my infancy, and for those of my riper age; for all the agreeable friends whom thou hast given me in this house of my pilgrimage, the living and the dead; for all the help I have received from others; and for all the opportunities which thou hast given me of being helpful to the bodies and souls of my brethren of mankind.—Surely goodness and mercy have followed me all the days of my life; and I have reason to rise a thankful guest from the various and pleasant entertainments with which my table has been furnished by thee. Nor shall I have reason to repine, or to grieve at quitting them: for, O my God, are thy bounties exhausted? I know that they are not. I will not wrong thy goodness and thy faithfulness so much as to imagine, that because I am going from this earth, I am going from happiness. I adore thy mercy, that thou hast taught me to entertain nobler views through Jesus thy Son. I bless thee with all the powers of my nature, that I ever heard of his name, and heard of his death: and would fain exert a more vigorous act of thankful adoration, than in this broken state I am capable of, while I am extolling thee for the riches of thy grace manifested in him; for his instructions and his example, for his blood and his righteousness, and for that blessed Spirit of thine which thou hast given me, to turn my sinful heart unto thyself, and to bring me into the bonds of thy

covenant, of that covenant which is ordered in all things and sure, and which this death, though now separating my soul from my body, shall never be able to dissolve.

I bless thee, O Lord, that I am not dying in an unregenerated and impenitent state; but that thou didst graciously awaken and convince me; that thou didst renew and sanctify my heart, and didst, by thy good Spirit, work in it an unfeigned faith, a real repentance, and the beginning of a divine life. I thank thee for ministers and ordinances: I thank thee for my sabbaths and my sacrament-days; for the weekly and monthly refreshments which they gave me: I thank thee for the fruits of Canaan, which were sent me in the wilderness, and are now sent me on the brink of Jordan. I thank thee for thy blessed Word; and for those exceeding rich and precious promises of it, which now lie as a cordial warm at my heart in this chilling hour; promises of support at death, and of glory beyond it, and of the resurrection of my body to everlasting life. O my God, I firmly believe them all, great and wonderful as they are, and am waiting for the accomplishment of them through Jesus Christ; in whom they are all yea and amen. Remember thy word unto thy Servant on which thou hast caused me to hope! I covenanted with thee, not for worldly enjoyments, which thy love taught me compara-

tively to despise, but for eternal life, as the gift of thy free grace, through Jesus Christ my Lord: and now permit me in his name to enter my humble claim to it! Permit me to consign this departing spirit to thine hand; for thou hast redeemed it, O Lord God of truth! I am thine: save me, and make me happy!

But may I indeed presume to say, I am thine? O God, now I am standing on the borders of both worlds, now I view things as in the light of thy presence and of eternity, how unworthy do I appear, that I should be taken to dwell with thy angels and saints in glory! Alas, I have reason to look back with deep humiliation on a poor, unprofitable, sinful life, in which I have daily been deserving to be cast into hell. But I have this one comfortable reflection, that I have fled to the cross of Christ; and I now renew my application to it. To think of appearing before God in such an imperfect righteousness as my own, were ten thousand times worse than death. No, Lord! I come unto thee as a sinner; but as a sinner who has believed in thy Son for pardon and life: I fall down before thee as a guilty polluted wretch; but thou hast made him to be unto thy people for wisdom and righteousness, for sanctification and redemption. Let me have my lot among the followers of Jesus! Treat me as thou treatest those who are his friends and his brethren! For

thou knowest my soul has loved him, and trusted him, and solemnly ventured itself on the security of his gospel. And I know in whom I have believed. The infernal lion may attempt to dismay me in the awful passage: but I rejoice that I am in the hands of the good Shepherd; and I defy all my spiritual enemies, in a cheerful dependence on his faithful care. I lift up my eyes and my heart to him who was dead and is alive again; and behold, he lives for evermore, and hath the keys of death and of the unseen world. Blessed Jesus, I die by thine hand, and I fear no harm from the hand of a Saviour! I fear not that death which is alloted to me by the hand of my dearest Lord, who himself died to make it safe and happy. I come, Lord, I come not only with a willing, but with a joyful consent. I thank thee, that thou rememberest me for good; that thou art breaking my chains, and calling me to the glorious liberty of the children of God. I thank thee, that thou wilt no longer permit me to live at a distance from thine arms; but, after this long absence, wilt have me at home, at home for ever.

My feeble nature faints in the view of that glory which is now dawning upon me: but thou knowest how, gracious Lord, to let it in upon my soul by just degrees, and to make thy strength perfect in my weakness. Once more, for the last time, would I look down on

this poor world, which I am going to quit, and breathe out my dying vows for its prosperity, and that of thy church in it. I have loved it, O Lord, as a living member of the body; and I love it to the last. I humbly beseech thee, therefore, that thou wilt guard it, and purify it, and unite it more and more! Send down more of thy blessed Spirit upon it, even the Spirit of wisdom, of holiness, and of love; till in due time the wilderness be turned into a garden of the Lord, and all flesh shall see thy salvation.

And as for me, bear me, O my heavenly Father, on the wings of everlasting love, to that peaceful, that holy, that joyous abode, which thy mercy has prepared for me, and which the blood of my Redeemer hath purchased! Bear me to the general assembly and church of the first-born, to the innumerable company of angels, and to the spirits of just men made perfect! And whatever this flesh may suffer, let my steady soul be delightfully fixed on that glory to which it is rising! Let faith perform its last office in an honourable manner! Let my few remaining moments on earth be spent for thy glory; and so let me ascend, with love in my heart, and praise on my faltering tongue, to the world where love and praise shall be complete! Be this my last song on earth, which I am going to tune in heaven—Blessing, and honour, and

glory, and power, be unto him that sitteth on the throne, and to the Lamb, for ever and ever. Amen.

)KS PUBLISHED BY W. R. M'PHUN,
GLASGOW & LONDON.

:UN'S POPULAR SERIES OF SHILLING VOLUMES.

The People's Edition, Limp Cloth, One Shilling,

Anatomy of Drunkenness. By Robert Mac-
ɛ, LL.D., Member of the Faculty of Physicians and Surgeons Glasgow.

:TENTS.—Preliminary Observations—Causes of Drunkenness—
)mena of Drunkenness—Drunkenness Modified by Tempera-
—Drunkenness Modified by the Inebriating Agent—Enumera-
f the Less Common Intoxicating Agents—Differences in the
n of Opium and Alcohol—Physiology of Drunkenness—Method
ring the Fit of Drunkenness—Pathology of Drunkenness—
of Drunkards—Spontaneous Combustion of Drunkards—
kenness Judicially Considered—Method of Curing the Habit of
kenness—Temperance Societies—Advice to Inveterate Drun-
—Effects of Intoxicating Agents on Nurses and Children—
)rs not always Hurtful.

The People's Edition, in Limp Cloth, One Shilling,

) Philosophy of Sleep. By R. Macnish, LL.D.

:TENTS.—Introduction—Sleep in General—Dreaming—Pro-
) Power of Dreams—Nightmare—Daymare—Sleep-Walking—
-Talking—Sleeplessness—Drowsiness—Protracted Sleep—
from Cold—Trance—Waking Dreams—Spectral Illusions—
ie—Abstraction—Sleep of Plants—General Management of

The People's Edition, in Limp Cloth, One Shilling,

) Book of Aphorisms. By R. Macnish, LL.D.

'he Book of Aphorisms' is a highly curious production. The author calls
lf a Modern Pythagorean; he is certainly a man of wit. Some of these
kable sayings will be found highly useful; others are humorous; and
few exquisitely satirical."—*London Weekly Dispatch.*

BEAUTIFUL LIBRARY EDITION, ON SUPERFINE
ER, OF DR. MACNISH'S WORKS, Foolscap 8vo, Two Shil-
lings and Sixpence, or done up as Presentation Volumes,
superbly gilt, Three Shillings and Sixpence.

Price One Shilling, Limp Cloth,

fitable Reading for all Christians, on impor-
it subjects.

Price One Shilling, Limp Cloth,

Book for Sunday Reading. By Dr. Guthrie,
Theyne, Krummacher, &c., &c.

☞ *Others in preparation.*

PUBLISHED BY W. R. M'PHUN, GLASGOW & LOND

In Post 8vo,

Communion Services. By the Rev. Daniel D
D.D., Principal of the University of Aberdeen.
New Edition, greatly enlarged, price 2s. 6d.; or elegantly
for Presentation, 3s. 6d.,

Ruins of Bible Lands. A Journey over th
Fulfilled Prophecy. By the Rev. J. A. Wyl
Author of "The Papacy," "The Modern Judea," &c., &c.

* The present is the Fifth Edition in Britain. The
been reprinted in America, and widely circulated there; it
been translated into Welsh. *This Edition contains all the*
discoveries, and extends to double the size of the previous Editi

Price Two Shillings,

The Scottish Psalter: The Psalms of David,
the Music. The pages are cut through the centre, so that the
with the corresponding Music to suit, may be read at one op
This contains most of the favourite tunes used in churc
the present day.

Price 3s., or elegant gilt edges, for Presentation, 4s.,

The Bible in the Counting-House. By the
H. BOARDMAN, D.D., with an Introduction by the BISHOP OF
A better book to put into the hands of a youth about to enter
business of life, does not exist in our language.

From Preface.—"The editor, having attentively perused the work, is
impressed with the conviction that its republication in the present form
fail to be attended with practical benefit. English literature has been
singularly defective in works of this specific character. It has been too
the custom to maintain a distinction between the pursuits of commerce
those of religion, as if the affairs of trade and speculation could have no
affinity with the cultivation of personal holiness in the fear of God. W
tends to break down this unhappy and unscriptural distinction must do
It is an immense vantage-ground given to Satan whenever religion is
counted as a matter for the sanctuary and the closet, but not for the marke
exchange. Men need to be reminded that religion belongs to the
every-day life as much as to Sabbath-day exercises, or to morning and
devotion. It is no more out of place at the desk, or behind the counter
when visibly recognised in the 'great assembly.' The secularities of life
to be divorced from those higher pursuits which claim the best energies
immortal being."

Price Sixpence, or bound in limp cloth, red edges, One Shilling

The Child's Own Prayer-Book; Consisting
Prayers and Graces for the Young. A Help to Nursery Devo
"There is a fervency throughout, which cannot fail to impress the hear
even the youngest, and an *unction* which must so fully engross the mind
engaged in the sacred duty of prayer as to shut out all exterior objects, and
vate the affection from nature's works to nature's God."—*Glasgow Post.*

Price Two Shillings,

The Christian's Armour against Infidelity.
Collection of Rare and Valuable Tracts upon the Evidences
Divine Revelation, by distinguished writers, with a Prelimin
Essay on the Character and Pretensions of Modern Infid
together with Notes and Illustrations. By the Rev. Jo
LORIMER, D.D., Minister of Free St. David's Church, Glasg

M'Phun's New Polyglott Bible is kept in Stock, ready bound, in the following variety of Styles, adapting it for all classes of Society—from the prince in his palace to the peasant at his plough:—

In Roan, gilt edges, very neat, 4s. 6d.; in Morocco extra, *elegant*, 5s. 6d.

In Turkey Morocco, bound in the very best flexible back, *not inferior to Bagster's*, blind-tooled, very chaste, 8s.

In Turkey Morocco, flexible binding, with gilt clasp, 11s.

In Turkey Morocco, flexible binding, gilt clasp and corners, 14s.

In Turkey Morocco, flexible binding, with richly gilt exterior—gilt clasp and splendidly furnished gilt bands, 25s.

In the richest Silk Velvet, with gilt clasp, *very chaste*, 18s.

M'Phun's Large-Type Parlour or Closet Bible. This edition is printed with a very large-sized type, so as to make it useful for the aged or those who are weak in sight. It may be had strongly bound in one vol., 10s.; or if in two vols., price 12s.; in three vols., 14s.; or, in a very convenient form, in four vols., 16s.; rendering it a very handy book. It is also done up in a great variety of styles, in superior bindings. A neat, firm quality of workmanship has been adopted, so that those requiring a large, readable type, and yet wishing a light volume, will find this most admirably adapted for the object in view.

M'Phun's Large-Type Parlour or Closet Testament, 4s. 6d. This will be found a most convenient volume for either of these purposes—a large type, and yet of a moderate size.

Price One Shilling and Sixpence,

M'Phun's Polyglott Testament. Price One Shilling and Sixpence.

***This volume is quite unique in itself, singularly neat, and for thinness unsurpassed, portable for the Pocket, and pliable to the body. *A most convenient Gentleman's Church Testament.*

M'Phun's New Pulpit Bible, Printed on the Finest Paper, from a bold and beautiful type, without being so heavy as to dazzle or confuse the eye, yet large, distinct, and clear, supplying what has long been felt to be a desideratum in the market—

A FIRST-CLASS PULPIT BIBLE,

at a Moderate Price, and in a convenient-sized volume. Most substantially and tastefully bound, gilt edges, 21s.

M'Phun's Pearl Reference Bible. This is the cheapest Reference Bible ever issued from the Press. It is printed from a clear, distinct type—although small, yet easily read—on the thin ivory paper, which does not, as is the case with the most of thin Bibles, permit the print to shine through, obscuring *the opposite.* Price only Two Shillings.

****A liberal allowance* is given to Sabbath-schools, or for gratuitous *distribution.*

M'Phun's Pictorial Pocket Bible.

The beautiful Illustrations interspersed in this Edition are from original designs, and are engraved in the very first style of the art. Most of them are from the Old Masters, and from their fidelity to delineation, cannot fail to be productive of beneficial results, especially to the young, in impressing on their minds the narratives and scenes described in the Scriptures, from 6s. 6d. to 28s.

M'Phun's Reference Testament.

*** An uncommonly pretty little volume, by far the most compact Reference Testament ever issued from the Press. Price One Shilling.

M'Phun's Book of Common Prayer is kept done

up by itself, in all the different styles—roan, gilt edges, 2s., or with engravings, 2s. 6d.; limp plain, 2s. 6d., or with engravings, 3s.; limp extra, 3s., or with engravings, 3s. 6d.; limp plain, with gilt clasp, 4s., or with engravings, 4s. 6d.; limp extra, with gilt clasp, 4s. 6d., or with engravings, 5s.

This Edition is the prettiest by far that has ever yet been produced. It comes into so small a space—so neat—so thin—so convenient for the pocket, that nothing can surpass it. The limp style of binding makes it a peculiarly nice volume for gentlemen.

M'Phun's Church of England Service, complete

in a unique volume, only one inch in thickness, gilt edges, is kept in stock—

In Roan, gilt edges, very neat, 3s., or with the 24 engravings, 5s.
In Morocco extra, elegant, 5s., or with the 24 engravings, 7s.
In Turkey Morocco, richly gilt, 6s., or with the 24 engravings, 8s.
In Turkey Morocco, bound in the very best flexible back, *not inferior to Bagster's*, blind-tooled, very chaste, 8s., or with the 24 engravings, 10s.

The Confession of Faith, the Larger and Shorter

Catechisms, with the Scripture Proofs at large; together with the Sum of Saving Knowledge (contained in the Holy Scriptures, and held forth in the said Confession and Catechisms), and Practical Use thereof; Covenants, National and Solemn League; Directories for Public and Family Worship; Form of Church Government, &c., of Public Authority in the Church of Scotland, with Acts of Assembly and Parliament relative to, and approbative of, the same.

Book of Family Prayer—Twentieth Thousand—Price Three Shillings.

The Christian's Voice of Devotion. A Manual of

Prayers, for Family and Private Worship; with Preface, by the Rev. J. G. Lorimer, D.D., of Free St. David's Church, Glasgow. This volume contains a Six Weeks' course of Prayer, selected from the most eminent authors who have published on the subject:—Matthew Henry, Jeremy Taylor, Richard Baxter, Boan, Cotterill, Venn, Spinckes, Dr. Morrison, Dr. Hope, T. Rogers, Richardson, Jenks, Jay, Dewar, Williams, Nelson, Toplady, Wilson, Leighton, Kettlewell, Scott, Doddridge, Swete, Andrews, Smith, May, Wilson, Thomas à Kempis.

M'Phun's Presentation Family Bible. In One

magnificent folio Volume, substantially bound in the following styles, finished with the greatest care, and in the most elegant manner:

French Morocco,	plain, but substantially finished,	- -	£2 10s
Do. do.	elegantly gilt, do. do.,	- -	£2 16s
Turkey Morocco,	blind tooled, superior,	- - - - -	£3 6s
Do. do.	richly gilt, extra do.,	- - -	£3 10s
Do. do.	flexible back, very elegant,	- - -	£3 15s
Do. do.	in the Antique Style, richly gilt,	- -	£4 4s
Do. do.	finished in the most sumptuous manner		£4 10s

In calling attention to this New and very beautiful Edition of the the Scriptures, MR. M'PHUN, without the fear of contradiction, takes leave to say it will be found not only the most splendid, but the Cheapest of all the fine editions of the Bible that have ever yet been offered for public approval.

He has chosen for it the distinctive title of the "PRESENTATION BIBLE," from the circumstance that, since he suggested the greater suitableness of giving a copy of the Sacred Volume as a Marriage Present, or as commemorative of the return of a birth-day, instead of some useless ornament, his friends have very generally adopted this suggestion, and it has now become all but the universal practice to give a handsome copy of the Bible as *the* Marriage Present; and hence the desirableness of preparing a Bible for this special purpose.

He will not enlarge on the great beauty and elegance of this edition of the Bible which he has now produced, further than to say that it is in every way a most splendid Volume, complete in every detail, and most appropriate for the purpose for which it has been got out. It is printed on the finest paper, from a clear distinct type, and is bound in the most *recherché* styles; while the Notes, being selected from the most practically-useful of all commentators —Scott and Henry—renders it all that could be desired as a FIRST-CLASS FAMILY BIBLE, and which, he is confident, the most fastidious will acknowledge it to be.

Mr. M'Phun, therefore, with confidence recommends to the notice of his friends, as worthy of their patronage, his most recent enterprise—THE PRESENTATION BIBLE.

Most Beautiful and Appropriate Gift Book.

M'Phun's Pictorial Guinea Bible, with Dr.

CAMPBELL'S Expository Notes, in Large Type, and numerous carefully-verified Marginal References, tastefully bound in Morocco, Rims and Double Clasps, profusely Illustrated with Chromo-Lithographed Maps and Plates, *is now ready.*

☞ This also makes a suitable Marriage Presentation Volume, and less expensive.

* * * "A Family Bible equal, for all practical purposes, to any in existence. The Notes are brief, terse, comprehensive, and deeply devotional—emi*nently suitable for reading at family worship.*" * * * "Mr. M'Phun *doing a great work for Bible circulation—a greater work, we imagine, than single individual has ever before been honoured to accomplish.*"—*Christ Treasury.*

M'Phun's Comprehensive Family Bible; being

the Authorised Version, with more than Six Thousand invaluable elucidatory Comments, arranged in the columnar form. They are selected from standard authors, both British and foreign, and so adapted in the arrangement as to prove most edifying to the Scripture student, by the Rev. Dr. M'GILVRAY of Aberdeen. This Bible has not inappropriately been designated—for it is in reality—*the cream of all Commentaries.* Price 21s., elegantly bound in morocco, gilt edges.

M'Phun's Self-Explanatory Family Bible, being

the Authorised Version, and a useful Commentary, originally prepared expressly for this Edition, by the late Rev. JOHN PATERSON, of Falkirk, and the Rev. A. S. PATERSON, Free Church, Glasgow. The References are those of Dr. JOHN BROWN, of Haddington. This Bible has been issued in its present cheap form, with the view of bringing within the reach, of the humblest in the land, a good Family Bible, at the smallest produceable price. It is sold strongly bound for 10s. 6d. The size of the volume is medium quarto. The text is in a large bold type, and the Commentary is very plain and practical, adapting it well for the purpose for which it was designed.

*** The Cheapest Quarto Family Bible ever issued from the Press.

"I may be permitted to say, that the numerous additional illustrations introduced by my esteemed and lamented young kinsman, the Editor, are worthy of those rare talents and acquisitions by which he was distinguished, and the premature loss of which to the Church and the world has been the subject of deep regret wherever he was known. They are characterised by an uncommon union of scholarship, critical acumen, sound judgment, correct taste, and Christian piety; and materially add to the value of the Work as an exposition of the sacred writings."—*John Brown, D. D., Edinburgh.*

M'Phun's New Pew Bible. Price 5s 6d.

"This is a happy conception. We often hear of a Pew Bible, but never until now have we seen one adapted for the Pew-Board. This one which Mr. M'Phun has produced, is so adapted as to fit it exactly to fill it. It is printed in large readable type, and must prove a great boon to those who desire a really useful and convenient Church Bible.

M'Phun's Practical Expository Pocket Bible.

NOTES BY JOHN CAMPBELL, D.D., LONDON.

This Bible was originally prepared expressly for the use of Sabbath-School Teachers and their pupils; but it will be found deserving the attention of a much more extended class of readers —indeed of all who desire to obtain a thorough knowledge of the Book of Life. In a small compass it gives a clearer elucidation of Divine Truth than has ever been issued from the press in so condensed a form. It is enriched with a series of beautifully-outlined maps, and numerous steel engravings. The References in this Bible have all been verified. In order to bring this valuable Edition within the reach of the people generally, the price begins so low as 5s. 6d. It is also bound more expensively for such as may desire it.

M'Phun's Working Man's Family Bible,

AT ONE GUINEA,

IS CERTAINLY ONLY ENTITLED TO BE CALLED

"THE CHEAPEST AND THE BEST,"

For it is the only Bible that has ever proved itself to be so,—

1ST, By the large sale which it has obtained for itself—Thirty-Five Thousand Copies within Seven Years—a sale that no Bible at its price *ever* reached before in so short a time.

2D, By the approving voice of public opinion, so universally expressed, on its merits; by Clergymen of all denominations, even by Bishops of the Church of England.

3D, By the hearty welcome it has received from the class for whose benefit it was originally devised.

NOTE.—One objection, and one only, has ever been made to this Bible, and that only by a very few in number. In order to remove this objection, the Publisher, ever ready to meet the wishes of his friends, has prepared, although at an outlay of *more than Two Thousand Pounds*, AN ENTIRELY NEW EDITION OF THIS BIBLE, BUT

In the Quarto in place of the Folio Shape,

a Specimen Sheet of which will be sent anywhere, free by Post, on application being made for it. This obviates the only objection that has ever been advanced against this valuable work. Some prefer the Folio, and some the Quarto shape, for a Family Bible; but the Working Man's Bible being thus issued in both ways, every purchaser will now have the opportunity of making his choice, in accordance with his taste.

The Publisher begs to direct attention to the immense increase in the centre column of Notes, in the Quarto Edition, selected from foreign and British Commentators. These nearly fill every page, throwing much light on many passages of Scripture, not easily understood by those who have not been favoured with a classical education.

(*From the CHRISTIAN TREASURY for April*, 1858.)

"Some months ago, while recommending to our readers the smaller Edition of Dr. Campbell's Expository Bible, we strongly urged the expediency of a large type edition of it. Similar advices having been given in other quarters, Mr. M'Phun has commenced the issue of an Edition in imperial 8vo. We trust that in this, and in all his Bible enterprises, he may be more and more encouraged. We were delighted to learn a few days ago that he had succeeded in getting into circulation not fewer than THIRTY-FIVE THOUSAND copies of his Folio Family Bible, and these disposed of, almost exclusively, to Working Men. Let him prosecute vigorously the plan of operations by which he has obtained hundreds of Subscribers in single public *works, and ere long* he may have to report

ONE HUNDRED THOUSAND

opies, instead of Thirty-five Thousand. He is doing a great work in *s department.* We commend his Bible scheme to the attention *nisters. Many families* of labor

PUBLISHED BY W. R. M'PHUN, 41 LUDGATE HILL, LONDON, & 84 ARGYLE ST., GLASGOW.

demand for it is now greater than has ever been
first issued from the press. The more it becom
highly it is appreciated, and the more does the d

The very large sale this Bible has had can scar
some parties. It is certainly larger than ever w
been reached by any Bible of its class in so shor
but the "great fact" of its being now at the THRE
is an *indisputable fact;* and though a triumph
previously accomplished in the diffusion of the
publisher, yet it does not follow that it is—as s
said—*an impossibility.*

The great secret of its success is this: Such
produced before at the price—such a book was m
Christian public—and such a book was speciall
desired by the Industrial Classes. For their
Publisher primarily devised, projected, and prepa
little of the success which has attended its pub
from the popular and convenient mode of issuing
Portable Volume, handsomely and substantially
use. thus happily helping to explode the old offen
system of supplying the industrious artisan with
through the medium of Book-Canvassers and H
accommodation he was not unfrequently mulct
times the intrinsic value of the book.

The Publisher's lengthened experience has th
accomplish what never was done before in the sp
in which Providence has placed him; and he call
Bibliopoles to continue to assist him in promotin

Price Sixpence,

Etiquette: The Philosophy of Manners, the Principles and Practice of True Politeness, and the Courtesies of Life. By F. TALBOT, Esq., Cheltenham. Dedicated to Sir Andrew Orr, late Lord Provost of Glasgow.

"This is a judicious Sequel to the Laws of Etiquette, and ought to be in the hands of all young persons who aspire to elegance of deportment or refinement of manners."—*Kilmarnock Journal.*

"It contains many excellent hints for the regulation of manners, and may be profitably studied, even by the most polished."—*Bolton Free Press.*

Price Fourpence,

The Child's Manual of Manners.

☞ *A Capital little Book to put into the hands of the Youngsters.*

Price Sixpence,

The Young Lady's Friend. By the Misses WESTALL, of Westall Manor.

CONTENTS.—Introduction—Improvement of Time—Domestic Economy—Dress—Behaviour to Gentlemen—Conduct in Public—Dinner Parties—Evening Parties—Conversation—Visits.

Price Sixpence,

The Commercial Correspondent's Complete Director: containing the most approved Modes of Addressing all Ranks of Society in Epistolary Communication; with Accurate Forms of the Superscription, Commencement, and Conclusion of Letters.

Price One Shilling,

The Universal Calculator's Pocket Guide. A Companion to every set of Mathematical Tables; showing their Construction and Applications to Arithmetic, Mensuration, Trigonometry, Surveying, Navigation, Astronomy, &c., &c. By Professor WALLACE.

The work contains an explanation of the principles of the construction and use of Logarithms, and several methods of calculating them by common arithmetic, some of which are indeed founded on purely arithmetical principles. Mathematical investigations of the most useful Algebraic formulæ relating to Logarithms and to Trigonometrical functions connected with them in practice.

"This little work is intended as a suitable companion to every set of Mathematical Tables. 'The Universal Calculator's Pocket Guide' is truly a *multum in parvo*—a maximum of intelligence in a minimum of bulk."—*Critical Review.*

Price Sixpence, New Edition,

The Australian Emigrant's Complete Guide: containing a Descriptive History of Australia, an account of the Climate, Soil, and Natural Productions of Western Australia, South Australia, and Swan River Settlement; the facilities they offer for Emigration; the terms upon which Land is purchased in each; *the advantages they* present for increasing the Capital of the Emi*grant, and furnishing* a profitable market for his labour. By S *BUTLER, Esq.*

Printed in large type, as suitable for the Aged as they are edifying for the Young Disciple.

Made up in Threepenny, Sixpenny, and One Shilling Packets.

The Wayside Tracts. First and Second Series, consisting of 51 different Tracts.

Price Sixpence,

Tracts on the Martyrs and Covenanters, in a Packet complete, for Sixpence. The DOCTRINES of the REFORMATION from POPERY, illustrated in a Series of graphically-interesting tracts, comprising narratives of the Scottish Martyrs.

The New Stamp Acts. Price 1s. 6d. A popular Exposition of the Practical Working of the New Stamp Acts; with special reference to the Law of Receipts, Drafts, Bills of Exchange, and Promissary Notes.

Price Sixpence,

The Moral, Intellectual, and Physical Training of the Young Explained, Illustrated, and Enforced; being a New Edition of Mrs. CHILD'S Mother's Book.

CONTENTS.—On the Means of Developing the Bodily Senses in earliest Infancy—Early Development of the Affections—Early Cultivation of Intellect—Management in Childhood—Amusements and Employments—Sunday—Religion—Views of Death—Supernatural Appearances—Management during the Teens—Views of Matrimony.

Price One Shilling,

The Young Housekeeper's Pocket Guide. A Manual containing much information, calculated to increase domestic comfort and happiness at the smallest expense.

Price One Shilling,

The Mother's Pocket Guide. A Treatise on the Physical Education and Diseases of Children. Compiled for popular use from the Writings of Drs. Eberle, Dewees, Burns, Ryan, Kennedy, and others. By a PHYSICIAN.

CONTENTS.—*The Prophylactic and Physical Management of Children.*—Of the Conduct of Mothers during Pregnancy—Diet during Pregnancy—Dress and Exercise—Moral Influence—Blood-letting—The Breasts—Parturition—The Management of New-born Infants—The Food of Infants—The Employment of Nurses—Artificial Nursing—Exercise, Air, Temperature, and Nurseries—*The Diseases of Children*—Syncope, Asphyxia, and Imperfect Respiration—The Tongue-tie—Inflammation—Teething—Diabetes, Erysipelas, Thrush, Ulceration of the Mouth—Colic—Diarrhœa—Opthalmia—Cholera—Croup.

Price Sixpence,

The Principles of Bible Temperance. By the *Rev.* Professor GIBSON, A.M., Professor of Theology and Church *History* in the Free Church College, Glasgow.

Price Sixpence,

Advice to Young Ladies on the Conduct of Life;

with Friendly Hints how to make Home Happy in the Married State. By Mrs. MAXWELL, of Brediland.

CONTENTS. The value and importance of Early Religion. Education—how valuable to acquire. The Modesty which becomes a Young Lady. Amusements, Occupations, and Advancement in Knowledge. Temper, Good Breeding, and Politeness. Dress, and general Deportment in Public and in Private circles. Visiting Public Places, mixing in Company, &c. Friendships—how much care should be taken in forming. Affectionate Courtship and devoted Love. Practical observations for every-day life. How to make Home happy in the Married State. Select sentences.

Price One Shilling,

The Etiquette of the Toilette Table. A Manual of

Utility, Elegance, and Personal Comfort, adapted for the every-day use of both Sexes. By AN OFFICER'S WIDOW.

"This is decidedly the best work that we have seen on the subject of personal adornment. The authoress has completely succeeded in divesting the subject of the mystery in which it has been hitherto usually enveloped. She has furnished us with a copious fund of information on the proper management of the complexion, the hands, the feet, the teeth, the mouth, the breath, the lips, the hair, the beard, the eye, and the ear. She has also given us a variety of useful hints on the subject of dress, and on the use of the bath. To all this there is appended a multitude of recipes for preparing every description of perfumes, cosmetics, dentifrices, ointment for the growth and preservation of the hair, &c. Those who are anxious to cultivate personal beauty and grace, will find in this elegant pocket volume a store of invaluable maxims, the observance of which, we are bound to add, will be found in most cases highly conducive to health."—*Liverpool Standard.*

Price Tenpence,

The Bible Scholar's Class Book. A Popular View

of Divine Truth, adapted to the capacities, and intended to assist the young inquirer in his pursuit after Scriptural knowledge.

CONTENTS.—Existence and Character of God—The Trinity—God's Purposes—Creation—Providence—Angels—Rule of Obedience—Apostasy—Depravity—Atonement—Regeneration—Holy Love—Repentance—Faith—Justification—Perseverance—Death—Future State—Resurrection—Judgment—Future Happiness—Future Misery—Means of Grace—Worship—Sabbath—Church Baptism—Lord's Supper—Millennium.

"This is a popular view of divine truth, adapted to the capacities of young inquirers, and designed to stimulate their search after Scriptural knowledge. Its range of subjects is extensive, consisting of thirty-one in all: the questions propounded are pertinent, and the answers given are singularly copious. The definitions and illustrations are accurate and most instructive. The book is entitled to the attention of Week-day and Sabbath-school Teachers, as it is fitted to be an interesting text-book in the conducting of advanced classes."—*Glasgow Sabbath-school Union Magazine.*

Price Two Shillings,

The Battle of Waterloo; from the Traditions of

the Scots Greys and Highlanders; to which is subjoined, a Narr*tive of the Sanguinary* Struggles of the First French Revolutio

Price One Shilling,

The Pocket Guide to Commercial Book-keeping.

A Practical Treatise on Merchants' Accounts, by Single and Double Entry, according to the latest and most approved Systems. By Professor WALLACE.

CONTENTS.—Definitions, Books used in Business, Definitions of Debtor and Creditor, General Rules to find Dr. and Cr., Daily Books, Cash Book, Bill Book, Bills Receivable Book, Bills Payable Book, Day Book, Jones's System, Journal or Sub-Ledger, to Journalise the Cash Book, to Journalise the Bill Book, to Journalise the Day Book, Ledger by Single Entry, Ledger by Double Entry, Balancing the Books, Check on the Balance Sheet, Memorandums of Transactions. INLAND TRADE. Memorandums of Transactions, Cash Book, Bill Book, Specimens of Bills, Bills Receivable Book, Bills Payable Book, Day Book, Cotton Book, Bank Account, Index to Ledger, Ledger, Single Entry, Balance Sheet, Check, Journal Ledger, (A) Double Entry, Trial Balance (A). FOREIGN TRADE.

"Of all the expositions of the principles and practices of commercial book-keeping, 'The Pocket Guide' is the cheapest, the simplest, the clearest. Nothing is put down but what is absolutely needed; yet it embraces everything useful in the science. The definitions are clear and comprehensive, the expositions succint and perspicuous, and the plan quite unique."—*Berwick Warder.*

Price Sixpence,

The Art of Carving made Easy; with Hints how

Efficiently to Perform all the Duties of a Gentleman at the Dinner Table.

"This is another of the many amusing and instructive manuals which have of late issued from the press of Glasgow. It contains rules for those sitting as well as those serving at table—instructions in carving, the latter illustrated by numerous engravings of choice dishes, apparently just ready for cutting up—and this process is plainly laid down by the rules of *a b c*. This is, we think, the most valuable part of the work, because many who can bear themselves tolerably at table are miserably ignorant of carving. The chapter on marketing will also be valued by all good housewives."—*Caledonian Mercury.*

Price One Shilling,

Banking and Commerce. By G. M. Bell, Esq.,

Author of "The Philosophy of Joint-Stock Banking."

THE MERCHANT'S AND BANKER'S COMMERCIAL GUIDE.

A Manual of the Principles of Banking, Broking, Fairs, Foreign Coins, Foreign Exchange, Insurance, Market Prices, Public Funds, and Commercial Transactions in general.

"This is a little volume which every person connected with commercial pursuits should possess."—*Belfast Northern Whig.*

"Most pregnant with useful matter"—*Glasgow Constitutional.*

"This is one of the most useful and best executed little works of a practical kind we have ever met with."—*Edinburgh Evening Post.*

"Everything interesting to the banker and general merchant may be here found briefly explained."—*Dumfries Advertiser.*

Price Sixpence,

The Marriage Customs and Ceremonies adopted

by all Nations of the World.

"Woe to him that is alone."—Eccles. iv. 10.

Third Thousand. Cloth, 2s. 6d. Gilt Edges, Elegant, for Presentation, 3s. 6d.

Amy Wilton; or, Lights and Shades of Christian Life.

By EMMA JANE WORBOISE. With Illustrations by BIRKET FOSTER.

The exemplification of Christian principle must be looked for in every-day life; in the domestic circle, in the counting-house, on 'Change, and in the privacy of retirement

The persons in the following tale are by no means *perfect;* for they are not mere *dramatis personæ*. Several of the leading characters are sketched from real life, and several of the incidents ascribed to them actually happened. Of course, many facts are omitted, others being supplied: otherwise, the tale would have been so personal that many would have recognised the originals.—*Prefuce.*

"Very interesting."—*Church of England Magazine.*

"Of considerable beauty, and well calculated for extensive usefulness."—*Englishwoman's Magazine.*

Price One Shilling, neatly got up as a Gift-Book for Boys,

My First Concealment: the Remorse of Conscience

Depicted in the Confessions of an Exile. A Book of Warning and Advice for Boys. By the Rev. WILLIAM CURRIE.

This is a strikingly-told narrative, depicting in strong but true colours, the sin and danger of the young giving way to temptation. A boy at seven years conceals for his own use, a small sum of money due to his parents. The effects resulting from this "first concealment" are most strikingly pictured forth, and made to come out in vivid reality—showing how one misdeed only paves the way for another and a worse—leading from the smaller to the greater sin. This part of the book is very successfully sketched off. It sets forth how fearfully, and by what easy steps, the hardening process goes on in the young mind, if once the door is opened to deceit. The result is, that when the boy arrives at being a young man, the passion continues to grow upon him, and he becomes more reckless, and commits a crime for which he is obliged to fly the country. It is when far from his father's happy home that he gets time to ponder over his misdeeds; and remorse, swelling in his bosom, subdues the evil inclinations, and makes him, in this Autobiography, pour forth in all the bitterness of his soul, the torturing suffering he is now enduring—the consequence of his successful "first concealment." The narrative teaches an excellent lesson to the young, and cannot but prove useful as a beacon to all into whose hands it may come.

Price Sixpence,

The Law of Landlord and Tenant. A Plain,

Practical, and Familiar Treatise on the Law of Landlord and Tenant, adapted for guiding the Landlord and Factor in the Letting of Property, and in enabling the Tenant to maintain his rights to its use and possession, including a chapter for Lodgers; and Miscellaneous Observations, explaining the points that have proved stumbling-blocks either to Landlord or Tenant. By an OLD LAWYER.

"Cheapness, perspicuity of composition, and the absence of unnecessary technicalities, recommend this little work to all."—*Fife Herald.*

Price One Shilling,

The Young Man's Pocket Guide to Practical Wisdom;

designed to elevate the Character and Improve the Understanding of Young Men. By MENTOR.

Price Sixpence,

Suggestions to Legal Apprentices;

being an *Introductory Address* delivered at the opening of session 1857. *By Sheriff* STRATHERN.

PUBLISHED BY W. R. M'PHUN GLASGOW & LONDON.

Sixth Edition, in foolscap 8vo, price 2s. 6d.; gilt edges, elegant, for Presentation, 3s. 6d.,

The Minister's Family. By the Rev. W. M. Hetherington, LL.D., Professor of Apologetics and Systematic Theology in the Free Church College, Glasgow.

Price One Shilling,

M'Phun's Diamond Gazetteer of the World. A Comprehensive Geographical Dictionary of all the Kingdoms, Nations, Cities, Rivers, &c. The population is accurately given from the Government Census.

"Mr. M'Phun, long distinguished for his cheap Bibles, promises to be equally distinguished in other walks of literature. We have before us his 'Twenty Thousand Geographical Facts,' comprised in a volume of above 600 pages, and yet so small as that it can be carried in an ordinary vest pocket! This very neat little volume is a compendious Geographical Dictionary of all the kingdoms, nations, cities, rivers, &c., of this great world. The population of each town is also given from the last government census. Gazetteers have hitherto been known only as huge folios and quartos, but we have now one more convenient than any of them, and more complete than most, in the shape of a volume about the bulk of a small Psalm-book. We have turned up a number of places, great and small, and found them all in the little book, and accurately allocated. Our readers should all procure M'Phun's pretty Gazetteer."—*North British Mail.*

Dedicated, by permission, to Rev. Dr. Guthrie. Price Sixpence,

The Sacrifice of Praise. By a Precentor.

Contents—The Sacrifice—The Command—The Reason—The Instrument—The Posture—Desecrations—The Remedy—Taste—Effects—The Chief End.

Price Sixpence,

Indigestion Curable, and Digestion made Easy.

Practical Advice on the Prevention of Diseases of the Stomach.

Contents.—Structure and Functions of the Mouth—Mastication—Dental Pulp—Development of the Teeth—Structure and Functions of the Organs of Deglutition—Structure and Functions of the Stomach—Chymification—The Gastric Juice—Of Hunger and Thirst—Of the Food—Of Chylification—Of the Absorption of the Chyle—Of the Digestive Function of the Lymphatics—General Remarks on Dietetics.

Complete in One Volume, price Five Shillings,

The People's Edition of the Scots Worthies: Biographia Scoticana. An Historical Account of the most eminent SCOTS WORTHIES, Noblemen, Gentlemen, Ministers, and others, who testified, or suffered for the cause of Reformation in Scotland, from the beginning of the Sixteenth Century to the year 1688; originally collected by John Howie of Lochgoin; now Revised, Corrected, and Enlarged by a Clergyman, and enriched with a Preface and Notes by William M'Gavin, Esq., Author of "The Protestant," &c., &c.

"This is by far the best edition of this most remarkable work that has ever seen the light. He is not worthy the name of a Scot who can be indifferent to the story of these illustrious champions."—Evangelical Magazine.

Price Sixpence,

The Young Man's Excelsior. Hints and Counsels how to secure success in life.

CONTENTS. Self-Education. Personal Habits. Companions—Friendship. Demeanour in Company. Dress. Places of Amusement. Econom—D ebt. Temperance—Drunkenness. The Lesser Vices. Aim high, or Advancement in Life. Conduct in Business. Love—Courtship. Hints to the Married. Punctuality. Religion.

Price Sixpence, neatly done up, gilt edges,

The Ladies' Guide to Epistolary Correspondence; being a Series of Original Letters, adapted to most of he occurrences of Life. By Mrs. MAXWELL, of Brediland.

Price Sixpence,

The Scriptural Principles of the Solemn League and Covenant. By the Rev. ALEX. HISLOP, Arbroath.

Second Thousand. Price Sixpence,

The Tombstones of the Scottish Marytrs. By the Rev. ROBERT M'CORKLE, A.M., St. Ninians.

CONTENTS.—Chapter I. The Inscriptions on the Tombstones.—Chapter II. The Testimony which the Inscriptions record, and its agreement with the living and dying testimonies of the Martyrs.—Chapter III. The call to revive the Testimony. APPENDIX.—Claverhouse—The Scottish Martyrs of the first and second Reformations, and the English Martyrs and Puritans—Dunnottar Castle—The Killing Time—Glasgow and its Martyr-stones—Edinburgh and the Scottish Reformers and Martyrs.

Price One Shilling,

The Pocket Medical Guide. A Popular Treatise on Diet and Regimen, Cold and its Effects, and the Use and Doses of Medicine; the whole selected from the latest and best authorities, and carefully adapted for the Use of Families and Non-Professional Readers. By a PHYSICIAN.

CONTENTS.—Part I. ON DIET AND REGIMEN. Chap. I. General Anatomy of the Digestive Apparatus. Chap II. Of Hunger and Thirst. Chap III. What is the Natural Food of Man? Chap. IV. Of Alimentary Substances. Chap V. Rules for Taking Food. Chap VI. Of Indigestion.—Part II. ON EXPOSURE TO COLD AND ITS EFFECTS. Chap. I. Of Cold in general. Chap II. Of the Diseases caused by Exposure to Cold. Chap III. Of the Means whereby the Bad Effects of Exposure to Cold may be Avoided.—Part III. ON THE USE AND DOSES OF MEDICINE.

Price One Shilling,

The Practical Engineer's Pocket Guide. A Con-cise Treatise on the Nature and Application of Mechanical Forces, *the Action of* Gravity, the Elements of Machinery, &c.; with *variety of Rules* and Tables of the greatest use to Engineers, *Mechanics in* general. By Professor WALLACE.

PUBLISHED BY W. R. M'PHUN, GLASGOW & LONDON.

Price Sixpence, 12mo, stitched, or limp cloth, One Shilling,

A Concise Biblical Cyclopediæ and Concordance:

a Dictionary of Sacred Biography, Natural History, Ancient Geography, Eastern Antiquities and Theology, containing a copious Index.

The same book, large type, printed in Imperial 8vo, One Shilling, or limp cloth, Eighteenpence.

Price Sixpence,

The Young Wife's Own Book. Her Domestic Duties and Social Habits. By Mrs. Henderson of Wilton Park.

Contents.—Duties of a Wife—Obligations of Married Life—Conduct to Relations—Morning Visits—Conduct to the Husband—Duties of a Stepmother—Servants—Visitors—The Bargain-Buyer—The Domestic Lady—True and False Meekness—On the Peculiar Tempers of Man—The Wife—Peevishness—Obstinacy.

Price One Shilling,

The Practical Mechanic's Pocket Guide: containing Rules and Tables for calculating the Working Effects of Prime Movers of Machinery; of the Strength, Resistance, and Pressure of Materials; with Tables of the Weight and Cohesive Strength of Iron and other Metals; and the Elements of Machinery, including the Mechanical Powers, with Practical Examples and Illustrations. By Professor Wallace.

Contents.—Animal, Wind, Water, and Steam Power—Weight. Strength, and Strain of Materials—Practical Tables—Weight of Metals—Specific Gravity and Weight of Materials—Steam and Steam Engines—Specific Cohesion and Strength of Materials—Mechanical Powers.

Price One Shilling,

Games of Chance Unlawful. With Preface by the Rev. Dr. Symington.

Price Sixpence, neatly done up, gilt edges,

The Bible—its Reception—its Contents and History—its Adaptation and Claims. By the Rev. George Davies, Wednesbury.

Price Sixpence,

The Law of Husband and Wife. A Concise and Comprehensive Treatise, showing their Relative Rights and Obligations. By a Solicitor before the Supreme Courts.

"We cordially commend it to the notice of our readers. The contents are admirably arranged, under the following heads:—Constitution of Marriage; Consequences of the Relation, and its effect on the Person and Property of the Spouses; Rights and obligations of the Spouses; Donations between Spouses, and Dissolution of Marriage; and under each divison is given everything relating to the subject, devoid of technicalities, and in a common-sense style."—*Ayr Observer.*

"We cordially commend it to the perusal of all our readers, whether married or unmarried."—*Perth Constitutional.*

"It is a clear concise, and valuable treatise on a most important subject. It contains a vast amount of information; and we have been unable to detect in it a single error."—*Daily Bulletin.*

Price Sixpence,

Advice to a Young Commercial Traveller, how to

conduct himself so as to secure the Esteem of his Employers and the Confidence of his Customers.

CONTENTS.—The importance of Commercial Travelling—On the Changes of the System—Education—Personal Requisites—Habits—The Commercial Room—Dinner—Servants—Fees—Modes of Conveyance.

"A clever little *brochure* that ought to be in the hands of all commercial travellers. It is written in a pleasant, sprightly style—sound sense for the subject-matter, seasoned with wit, and served with good taste."—*Dumfries Standard.*

Price Sixpence,

The Price of Sin in the Church of Rome.

TAXA CAMERÆ: or the Price of Sin in the Custom-house of the Church of Rome; containing the Bulls, Dispensations, and Pardons for all manner of Villanies and Wickedness, with the several Sums of Money given, and to be paid for them. Published in 1678 by Anthony Egane, B.D., late Confessor-General of the Kingdom of Ireland, and afterwards Minister of the Gospel according to the Reformed Religion. To which is added, the New Creed of the Church of Rome, and several other Remarkable Things not in former Editions.

Price Sixpence,

The Gold Regions of Australia—Who ought to Go, and Who ought to Remain at Home;

A Complete Guide to the Diggings of New South

Wales—Blue Mountain Range—Ophir Diggings—Turon Diggings—Oakey Creek—Braidwood or Araluen—Naroo Creek—Lousia Creek—Abercrombie Diggings—Victoria Diggings—Buninyong—Mount Alexander—Brucedale Creek—Produce of Diggings—Forest, Friars', and Bendigo Creeks—Maneroo Country—More New Diggings—Meroo, Louisa, Campbell's Creeks—Hargreaves—Statchbury—Hanging Rock—Schofield's Station—Spring Creek—Average Earnings.

Price One Shilling,

Fifteen Pleasure Excursions to the Highlands,

its Lakes, its Mountains, and its Moors; amongst others, embracing Loch Lomond, Ben Lomond, Rob Roy's Cave, Loch Long, Dumbarton Castle, Rothesay, Kyles of Bute, Ailsa Creig, Goatfell, Glens Sannox and Rosa, Inverary Castle, Oban, Staffa, Fingal's Cave, Iona, Duart Castle, Skye, Spar Cave, Mull, Barra, Loch Awe, Ben Nevis, Glencoe, Caledonian Canal, Inverness, &c., &c., being a New and Improved Edition of "M'Phun's Scottish Tourist's Steamboat Guide."

Prize Essay on Popery—Price Five Shillings,

Popery the Man of Sin and Son of Perdition

A Prize Essay on Popery, by the Rev. ROBERT GAULT.

Price Sixpence,

The Temperance Question viewed in the Light of the Scriptures; with an Appeal to Christians of all Denominations. By the Rev. CLEM. DE FAYE.

Price Sixpence,

Todd's Lectures to Children.

CONTENTS.—How do we Know there is any God?—Repentance for Sin—Angels' Joy when Sinners Repent—What Faith is, and what its Use is—God will take care of us—Jesus Christ Tasting Death—Christ Interceding for us—Giving Account to God—Great events hang on Little Things—Fragments all to be Saved—The Sabbath to be kept holy—The Grave Losing its Victory.

Price Three Shillings,

Letters to the Working Classes on Important Subjects. By H. H. BOURN.

Price Sixpence,

The Mother at Home; on Principles of Maternal Piety. Familiarly illustrated. By JOHN S. C. ABBOT, Pastor of the Calvinistic Church Worcester.

CONTENTS.—Responsibility—Maternal Authority—The Mother's Difficulties—Faults and Errors—Religious Instruction—Results.

The Life of a Sailor, Price Two Shillings, in a neat pocket volume,

Two Years before the Mast. A Personal Narrative of Life at Sea. By DANA.

Price Sixpence,

Brother Jonathan, Sketched by Himself. A book containing a fund of wit, displayed in the choicest specimens of Yankee humour.

Price One Shilling,

The Pocket Guide to Domestic Cookery. By a Lady. To which are added, Instructions for Trussing and Carving, with Plates. In this Edition has been included an entire chapter on *Preserves*, thus making the work *the cheapest, most complete*, and *most concise* treatise on Cookery extant.

Price One Shilling,

M'Phun's Tourists' Guide to the Trosachs, Loch Katrine, Falls of Clyde, and other romantic scenery, arranged in Routes for the Guidance of the Tourist; being a new and improved edition of "The Second Land Tourists' Pocket Guide to the Picturesque Scenery of Scotland," with the Railways.

In One Volume, post 8vo, price 6s.,

Anniversary and other Discourses on Special Occasions. By the Rev. JOHN SMYTH, D.D., Glasgow.

Price Sixpence,

Scripture References for the Use of Sabbath Schools, Fellowship Societies and Private Families. By CHARLES LECKIE. A most valuable book for the use of Sabbath Schools—a complete Bible Reference, and Help to the study of the Scriptures. This valuable Manual has rapidly passed through the Press Eighteen times—a sufficient proof of itself of the excellence of the work.

"In our estimation, Mr. Leckie's publication is decidedly superior to the work of the same kind by Dr Chalmers, which has deservedly obtained so extensive a circulation. It consists of no fewer than 178 distinct doctrines, or propositions, illustrated and supported by copious references. The arrangement is exceedingly good, and the selection of passages highly judicious. The author gives a due place to certain doctrines which we have not seen stated in works of a similar nature."—*Scottish Presbyterian.*

Price One Shilling and Sixpence,

The Practical Uses of Phrenology, exemplified in the application of the Science to every-day life. By GALL THE YOUNGER.

"Phrenology, if carefully studied, will enable every one to put the right man in the right place."

Fourth Thousand. Price 3s. 6d., illustrated by Plates, cloth,

The Philosophy of Phrenology. By a Member of the Phrenological and Philosophical Societies of Glasgow.

"The author of the work before us deserves very great praise. He has simplified Phrenology very materially and his observations being written in a clear and lucid style, they will be easily understood and digested. It is also a very excellent feature in this book, that the writer founds uniformly upon *evidence*, and never thinks of convincing his readers by bare assertions."—*Aberdeen Herald.*

Price One Shilling,

M'Phun's Catechism of Phrenology, illustrative of the Principles of the Science. By a MEMBER OF THE PHRENOLOGICAL SOCIETY OF EDINBURGH.

☞ It is not saying too much for this Elementary Treatise on Phrenology, to assert that it has done more for the propagation of the science than any other work on the same subject that has yet appeared. The very fact that 32,000 copies of it have been sold, is a sufficient test of its well-merited popularity.

Complete in One Large Volume, price Five Shillings,

The Last Words and Dying Testimonies of the Scottish Worthies. The whole that is to be found in those well known works, "THE CLOUD OF WITNESSES and "NAPHTALI," together with others extracted from memoirs of their lives, and other documents, both in old published collections, and original manuscripts. The whole is accompanied with Historical Notices and Observations, explanatory and corrective, by a Clergyman, and enriched with Preface by W. M'GAVIN, author of "The *Protestant.*"

PUBLISHED BY W. R. M'PHUN, GLASGOW & LONDON.

Price One Shilling,

The Practical Mathematician's Pocket Guide.

A Set of Tables of Logarithms of Numbers, and of Logarithmic Sines and Tangents; with other useful Tables for Engineers, Surveyors, Mechanics, &c. By Professor WALLACE.

"We call the attention of our readers to this little volume with peculiar pleasure. It has paramount claims to our recommendation—*1st*, Because it is a work of real practical utility; and, *2d'y*, Because we know that the author has brought to the execution of his task all the science, skill, and experience, essential to its complete and faithful discharge. In the Introduction, which contains a complete explanation of the nature and use of Logarithms, there are numerous problems equally curious and ingenious, which are solved by means of the logarithmic numbers in the tables. The labour which he has bestowed upon the work can hardly be sufficiently appreciated."—*Scots Times.*

"This miniature volume contains the most useful tables of Logarithms, and Logarithmic Sines, Tangents, &c., in the smallest compass to which they have ever been reduced. It is the *second* edition of which a copy is before us."—*Edinburgh Weekly Journal.*

Price One Shilling.

The Practical Chemist's Pocket Guide; being an

Easy Introduction to the Study of Chemistry. By WILLIAM HOPE, M.D., Operative Chemist.

CONTENTS.—Part I. Imponderable Agents. Introductory Remarks. Chap. 1. Caloric, Radiation, Conduction, Effects of Caloric, Specific Caloric, Sources of Caloric. Chap. II. Light. Chap. III. Electricity, Common Electricity, Galvanic Electricity, Magnetic Electricity. Chap. IV. Attraction and Affinity.—Part II. Non-Metallic Bodies. Chap. I. Oxygen, Chlorine, Hydrogen, Protoxide of Hydrogen, Water, Hydrochloric Acid, Muriatic Acid, Nitrogen, the Atmosphere, Nitrous Oxide, Nitric Oxide, Hyponitous Acid, Nitrous Acid, Nitric Acid, Chloride of Nitrogen, Ammonia. Chap. II. Sulphur Sulphurous Acid, Sulphuric Acid, Sulphuretted Hydrogen, Phosphorus, Phosphoric Acid, Perphosphuretted Hydrogen, Carbon, Carbonic Oxide, Carbonic Acid, Compounds of Carbon and Hydrogen, Heavy Carburetted Hydrogen, Light, or Sub-carburetted Hydrogen, Theory of Flame and of the Safety Lamp, Cyanogen, Silicon. Chap. III. Bromine, Iodine, Fluorine, Boron, Selenium.

"We have no hesitation in saying that this Manual of Chemistry is one of the best we have ever met with. It is literally a complete *multum in parvo* of useful information. In its method of arrangement it has the powerful recommendation of extreme simplicity. Its price, considering the neat and even elegant manner in which it is got up, is truly astonishing. To those who wish to acquire a general knowledge of Chemistry, we most cordially recommend this Pocket Manual."—*Liverpool Standard.*

"Altogether, we do not know a better little Manual, whether for the variety and minuteness of the information, or the simplicity and elegance of the experiments detailed."—*Kilmarnock Journal.*

Price 7s. 6d., bound in cloth, engraved in the best style of the art,

A Series of Improved Mercantile Forms of Ac-

counts, Commercial Correspondents, &c., to which are subjoined Numerous Exercises, designed to excite a taste for writing with neatness and elegance, and to complete Young Men for the Counting-House. By G. MORRISON, Accountant.

Price Sixpence, *Dedicated to* Professor NICHOL, *Glasgow University*.

The Weather Indicator. How to Judge of the

Weather to Come, from the position of the Moon, at its Rising and Setting; by the Appearance of the Sun and Stars; by the Wind, and by the Clouds; and other Atmospheric Influences; and by Signs exhibited by Animals, Plants, &c.

CONTENTS.—The Weather as indicated by the Moon. Changes of the Moon. Signs from the Sun. Signs from the Stars. The Aurora Borealis. Clouds. Mists and Fogs. The London Fog. Signs of Rain. St. Swithin's Day. The Rainbow. The Wind. The Helm Wind. Storms. St. Elmo's Fire. Signs preceding great Storms. Sounds from the Sea. Thunder and Lightning. Precautions during a Thunder Storm. Hail. Local Influences. Signs of Weather Indicated by Bodily Feeling. Signs Exhibited by Animals. The Weather Foretold by Observing the Habits of a Spider. Indications of the Weather by Snails. Signs from Plants. The Barometer. The Marine Barometer. Chemical Barometer. Earthquakes. The Cycle of the Seasons. Climate of Britain. Continental Climates. General Observations.

"Man is so dependent upon the weather, not only for his comfort, but even for his subsistence, that to be able to ascertain its coming changes has, naturally, always been to him an object of extreme solicitude."—*Charles Knight's Penny Magazine.*

In elegant Binding, most suitable for a Present or Birth-day Gift,

The Rev. Dr. Memes' Edition of Cowper's Works.

The Poems and Letters, each complete of itself, separately or together, Five Shillings and Sixpence each.

"We would advise those who know and appreciate Cowper to possess themselves of this edition. There is much good sense and critical acumen displayed; and Cowper is judiciously allowed to tell as much of his own story as the papers he left behind him contain."—*Atlas.*

"Such a work has long been a desideratum in the literary world."—*Court Journal.*

One Volume, 8vo, cloth, Price 10s. 6d.,

Drs. M'Leod and Dewar's English-Gaelic and

Gaelic-English Dictionary.

"Its accuracy is vouched for by the respectable names of its Editors, Dr. M'Leod of Glasgow, and Dr. Dewar of Aberdeen—two gentlemen who are imbued with classical as well as Celtic literature, and whose names might reasonably give currency to a work of more pretension than the present."—*Spectator.*

Excursions to Arran, Ailsa Craig, &c. By the

Rev. DAVID LANDSBOROUGH, D.D.

Miniature Series of Interesting Narratives—

many of them by eminent men. Among whom are the Rev. JOHN M'DONALD of Calcutta; the Rev. Dr. WILSON of Bombay; the Rev. R. M. M'CHEYNE, Dundee; the Rev. WILLIAM ARNOT, Glasgow; the Rev. Dr. NEVINS, Baltimore; the Rev. JOHN EDMOND, Glasgow; Mrs. HARRIET BEECHER STOWE; the Rev. ANDREW THOMSON, D.D., Edinburgh; the Rev. CHARLES JOHN BROWN, Edinburgh.

A detailed list of the whole of the above most instructive Series of Tales and Narratives is in preparation, and will be printed in a separate form for general distribution.

Price Sixpence,

M'Phun's Catechisms of Useful Knowledge. No. I. Miscellaneous Elementary Knowledge.

"We have great pleasure in perusing this excellent little Catechism. The subjects introduced cannot fail to interest and instruct the minds of children. For the purpose of exciting mental exertion, there are numerous questions without any answers; this we think an important improvement of modern times. We have been highly pleased with the Scripture information it contains. The brief account of the books of Scripture, and the select questions that follow, are very interesting, and must be useful, indeed, to the young people intrusted to the care of the respectable author."—*Evangelical Magazine.*

No. II. The Shorter Catechism, with Notes; Catechisms for Children, by ISAAC WATTS, D.D.; and a Collection of Hymns by various Authors.

In Two Vols. 8vo, Price Four Shillings each, cloth boards, illustrated with many Characteristic engravings, each volume complete in itself, and sold separately.

Some idea of the value and cheapness of this work may be conceived when it is mentioned, that the Two Volumes contain matter more than equal in amount to Five and a-half Volumes printed same as Dr. Hannah's Life of Chalmers, each volume of which contains 550 pages.

The Scottish Protestant. Edited by Jas. Gibson,

A.M., Professor of Theology and Church History in the Free Church College, Glasgow.

It is no exaggeration to assert of these volumes, that there never was such a mass of clear evidence and convincing Scripture argument brought to bear upon the pernicious principles and demoralising practices of the Church of Rome. *They form, without exception, the best text-books on Popery that have yet appeared,* and all who desire to be prepared fully to meet the subtleties, and successfully to combat the sophistries of that "Child of the Devil," "The Man of Sin," must possess "*The Scottish Protestant*" for themselves.

"This exceedingly useful, well-timed, and ably-conducted Periodical, continues to hold on its energetic career, as with

'A two-edged blade
Of heavenly temper keen;
For double are the wounds it's made,
Where'er it smote between:
'*Tis death to sin.*'

"On the one hand, it has wielded successfully the 'two edged blade,' in arousing Protestants from their culpable, if not criminal lethargy and indifference to the present perilous position in which their dearest interests are placed; and, on the other hand, it has been equally successful in awakening the dormant, and deluded, and degraded minds of many (would that it were all!) of our Roman Catholic brethren, to a true sense of the state of bondage and thraldom which priestly influence has brought upon them."

Price Eightpence,

What is the Theology suited to Cure the Evils of the Present Times?

A Discourse pronounced in the School of Evangelical Theology at Geneva, at the opening of the Session, 1852. By MERLE D'AUBIGNE, D.D. With Prefatory Notes by the Rev. J. G. LORIMER, D.D., of Free St. David's Church, Glasgow.

Made up in Threepenny, Sixpenny, and One Shilling Packets.

The Fireside Series, consisting of 22 Tracts, many of them 12 or 16 pages. *These Tracts are of a very superior class.* From the very extensive sale they have had, they have proved to be generally most acceptable. They are all on vitally important subjects to every one, and are ably—*earnestly written.* They are printed from a very clear readable (MANY OF THEM LARGE) type, and being on good paper, and are all that can be desired in point of excellence and utility. "THE FIRESIDE" and "WAYSIDE" Series appear under the able editorship of the Rev. Mr. CAMERON, so well known in the religious world as the conductor of the "Christian Treasury."

Price 7s. 6d. in Cloth, 8vo, pp. 383.

Currency, Self-regulating and Elastic: explained in a Letter to the Duke of Argyll, with Introductory Chapters on the nature of Capital and of Money. By a British Merchant.

The objects of this work are to exhibit, in a plain and popular manner, the nature of *Capital* and of *Money*, and to describe a plan for the regulation of the Currency, by which *an exact conformity would be obtained between the amount of the* CURRENCY, *and the amount of the* CIRCULATION.

Price Eighteenpence,

Worship from the Word. A selection of Passages from the Scriptures, suitable for public and private devotions, set to music, with accompaniment for the Organ or Piano.

"This most admirable little work has evidently been got up with great care, and at considerable expense, and will be found worthy of very general adoption. It contains Thirty-one Chants, Eighty Selections from the Divine Word, and Twelve Anthems, all set to music, with piano or organ accompaniment. The selection has been made with great care and judgment, and the music is correctly and beautifully printed, so that we have no hesitation in pronouncing the work *a little gem.* Altogether apart from the principle suggested in the work, it is calculated to be most useful. The harmony, though simple, is rich and beautiful. Several are really grand in their simplicity. The Anthems, while they possess the great attraction of being short, simple, and easily learned, are at the same time effective and beautiful. This book has the peculiar recommendation, that there can be *nothing wrong* in it, for every word is the word of God, and it can therefore be joined in by all sections of the Christian Church. It is thus thoroughly unsectarian."

Price Two Shillings,

The Old Orthodox Faith Superior to Modern Opinions; or, Truth and Error surveyed in the Light of History and Fact. A short Treatise for the Times. By the Rev. JOHN G. LORIMER, D.D., of Free St. David's Church, Glasgow.

"An admirable little work, and one eminently adapted to the times."—*Scottish Guardian.*

"A short but effective defence of Scripture Calvinism."—*Free Church Magazine*

"Sound in its views, and solid in its arguments."—*Original Secession Magazine.*

Price Sixpence,

***Watson's* Apology for the Bible.**

Price 3s. 6d., bound in Cloth,

The Wages Calculator; being Tables for Calculating Workmen's Wages, from 2s. to £2, 2s. per week, at Ten Working Hours each Day, for any number of Hours, from One Hour to Two Hundred and Fifty, embracing Twenty-five Working Days. Suitable for Payment of Monthly and other Contracts, &c. By ALEX. M. CAMERON, Musselburgh.

Price Sixpence,

How to Woo; How to Win; and How to get Married. With Counsels to a Newly-Married Pair for securing True Happiness in their Wedded Life. Being the true Philosophy of Love, Courtship, and Marriage. By the Hon. Mrs. SELINA KINNEAR, Priory Lodge, Glo'ster.

Price Sixpence,

The Law of Master and Servant Familiarly Explained.

CONTENTS.—Chap. I. How the relation is constituted. Sect. 1. Engagement. 2. Verbal Engagement. 3. Arles. 4. Written Engagement. 5. Local Customs. 6. Periods of Service.—Chap. II. Obligations incumbent on Masters. Sect. 1. To receive and keep a Servant. 2. To use him properly. 3. Wages. 4. Character to Servant.—Chap. III. Obligations incumbent on the Servant. Sect. I. To enter to and remain in his place. 2. Servant to obey orders and to be respectful. 3. Servant to be qualified and to apply himself solely to his duties. 4. To be faithful and honest, and observant of all the decencies of life.—Chap. IV. How the Contract terminates. Sect. 1. Warning. 2. Implied Warning. 3. Effect of Local Usage as to Warning. 4. Warning fixed by Agreement. Arrestment of Servant's Wages. Responsibility of Masters for Servant and of Servant's themselves.

Price Sixpence,

The Casquet: Gaelic Song-Book. Compiled by JAMES MUNRO, of Cardell.

Price One Shilling,

The Christian Teacher's Pocket Guide. A Practical Treatise on the Sacred Doctrines of Christianity. A most valuable work for those who have the conducting of Sabbath-schools.

CONTENTS.—I. On Human Depravity.—II. On the Atonement.—III. On Repentance.—IV. On Faith.—V. On Regeneration.—VI. Directions to the Inquirer.—VII. On the Nature of Inability.—VIII. On Divine Sovereignty.

Price Eightpence,

The Emigrant's Complete Guide to Canada. A *Hand*-Book of Facts, collected with the view of guiding intending *Emigrants* in their proceedings; together with much Practical *Advice*. By SAMUEL BUTLER, Esq. New Edition, enlarged.

This Pictorial Series consists of above Seventy attractive Narrative Biographical Memoirs; Instructive Incidents; chiefly the occurrences real life—with numerous exceedingly graphic and characteristic sketch of manners and society.

They may properly be divided into two classes. About one-half of th have evidently been written, with the view of putting into the hands those advanced in life, for the purpose of awakening them to a sense of duty they owe to God, as well as to their fellow-men; and, if possil arousing them to a concern for their immortal souls, and their everlast happiness. The other portion, again, will be found equally well adap for the younger branches, in leading them to seek and to find their bles Saviour, before the cares and the clouds of the world overshadow the c of their youth.

AUNT BECKY.

AUNT BECKY is of a quite different class from either of the two preceding tracts. From the characteristic engraving opposite to this, we may readily guess what a great favourite she was with her little nephews and nieces, for all, in the exuberance of their delight at their aunt's arrival, are on the carriage to welcome her to their home, and assist in the removing of her luggage inside the house. This narrative, it may be mentioned, is from the pen of a distinguished, well-known literary lady in the South, whose many admirable contributions enhance greatly the value of this series. It is written in a clever, racy style, and is full of instructive lessons for every one who is willing to learn and take them *home to themselves. It contains a lesson for the young* as well as for the old—for the married as well as for —*for the mistress* as well as for the servant.

Numbers I. to IV., price One Penny each, are now published, and a number will be continued every Saturday until the whole is completed.

As a specimen of the leading characteristics of these Tracts, the publisher submits to his friends a brief sketch of the first four of the re-issue he has now got ready, with the assurance that those that are to follow are not less interesting nor instructive, and well fitted for edification to old and young; nor can they fail to be of great and lasting benefit to the Christian community generally. In short, they deserve a world-wide circulation; and in this country, blessed as it is with so many privileges, it ought to be the desire of every one to aid in securing for them universal diffusion.

LUKE HEYWOOD.

Luke Heywood (No. 4 of our re-issue), at one time the soldier of Fort George, but afterwards the soldier of the Cross, is written with a view of showing the importance of every professing Christian being instant "in season," as well as "out of season," in making converts to the cause of Christ. Of the principal actor in this tract, the Rev. Hector M'Phail, it is stated—

"This remarkable man is said to have been awakened to spiritual concern after he had entered on the work of the ministry, and to have continued under deep distress for a period of no less than seven years, during three of which his mental sufferings were so great that he never knew what it was to have a night's complete rest."

This pious minister, brought to realize his own lost condition, *made* a solemn vow, "*That* should the Lord *e pleased to grant* him a sense of pardoning mercy, he would never pass a sinner, *hom* an opportunity of conversing should occur, without urging upon his acce*at Saviour* whom he himself had found."

This tract is calculated to teach many professing Christians an im

M'PHUN'S PICTORIAL SERIES OF

POPULAR NARRATIVE TRACTS.

PUBLISHING IN WEEKLY NUMBERS.

Mr. M'Phun having acquired by purchase the property of the valuable seri of Narrative Tracts, formerly published by Messrs. Johnstone & Hunte takes leave to announce that he has commenced a re-issue of them, in somewhat similar style to that in which they previously appeared, and i which they proved so acceptable to a very numerous class of readers.

In order to add to their already justly-acquired popularity and well-know usefulness, Mr. M'Phun has had prepared for them a series of Origin

---

MUCKLE KATE.

The first of this re-issue which we introduce to our friends, is Muckle Kate, one of the most striking narratives, brief though it be, that has ever met our eye. It is one of those short and simple annals of the poor, which cannot be read without producing a thrilling effect. It narrates the conversion of one of the wildest of her race, who, the narrator tells us, was "a wicked old sinner," "an ill-looking woman, without any beauty in the sight of God or man," and "who was supposed to have been guilty of every crime forbidden in the Decalogue, except murder." Such were the elements the minister had to work upon. But by the grace of God he did work upon them, and that successfully, as the result in the narrative *shows; for he brought Muckle Kate* actually so to weep fountains of waters from her *that "she wept herself* stone blind."

Sketches, illustrative of scenes described in the narratives. These he i having executed in a very superior style, by able artists, among whom he ma mention Mr. WILLIAMS, of Edinburgh, whose engravings are prepared fro drawings made by the talented artist employed in the preparation of th beautiful sketches, which, from week to week, are issued in the Religious Tract Society's periodicals—the "Leisure Hour," and "Sunday at Home."

That the whole of this very valuable collection may now be introduced to the public in a consecutive form, he purposes issuing them in Weekly Numbers, as a serial. Each Narrative will, as before, form an entire book of itself, while the Series, collectively, will constitute a very admirable work, well worthy the attention of all who desire to possess a superior class of really useful tracts, admirably adapted for universal circulation.

THE HIGHLAND KITCHEN MAID.

THIS is another instructive narrative, in which the manifestation of the work of the Spirit in the conversion of sinners is strikingly brought out. It forcibly illustrates the importance of every one professing the name of Christ rigidly acting up to his profession, under whatever circumstances he may be placed. The minister who was here, the honoured instrument in the conversion of a soul, insisted that the whole household, even the humblest, "the Highland Kitchen Maid," should assemble together at family worship. It was after the evening prayer that he found an opportunity of learning the state of ignorance that this poor girl was in, on the all-important of all subjects. She knew not even what was meant by her soul. Yet, by the short and simple prayer "*Lord show me thyself*," she was brought to seek and find her Saviour.

DR CAMPBELL'S
Sabbath-School Expository Bible.

MR M'PHUN feels honoured to have it in his power to lay before his friends—the frie of the Bible—the following communications (selected from among many) from dist guished clergymen. In no instance, in all his experience, has he been honoured w commendations of his labours so numerous and so unqualified as have been bestov upon the present work.

From the Right Reverend the Bishop of Carlisle.

ROSE CASTLE, CARLISLE

SIR,—I am rejoiced to see you have undertaken another work which is likely to be means, under God, of propagating Gospel truth. Such a Bible I feel to be a great desid atum for Sunday-School Teachers. The terse, clear style of the Notes, I expect, will pr a great blessing to Sunday-Schools throughout the country.—Yours faithfully,

H. MONTAGU CARLISLE

From the Right Reverend the Bishop of Manchester.

MAULDETH HALL, MANCHESTER

SIR,—I regret that a press of business has prevented my paying earlier attention to y "Sabbath-School Expository Bible," by Dr Campbell. In this diocese the importance Sunday-Schools cannot possibly be exaggerated. To many thousands they afford alm the only, if not the only means of religious training, except the services of the Chur To a vast number of teachers they provide a means of seeking largely to do good to oth as well as a practical experience in self-denial, patience, as well as more accurate kn ledge of Scripture truth in seeking to unfold it to their less informed neighbours. Y "Sabbath-School Expository Bible" promises to become, under Providence, a valuable in contributing to these results. As an assistant to the teachers, and means of recall to the pupil the instruction received, it cannot fail to do much good. You have thus ad an additional good work to those which already entitle you to the sympathy and enco agement of every well-wisher to the spread of God's truth.—With sincere good wishe am, Sir, yours faithfully,

J. P. MANCHESTER

From the Reverend Professor Gibson, Glasgow.

MY DEAR SIR,—I have perused with care the portions of the Notes in Dr Campbe "Sabbath-School Expository Bible" which you submitted to me. . . . . The No are characterised by his usual vigour of style, by simplicity as well as force of expressi by sound judgment, and by great point and conciseness, while there is nothing in th that is quaint or affected. . . . . Considering that there are some notes to the Scr tures much in use in Sabbath-Schools, whose accuracy is at least doubtful, it is of v great importance that such an "Expository Bible" as that of Dr Campbell promises to should be in the hands of Teachers of youth. It has my hearty wishes and prayers for success. The References selected by Mr M'Meikan, as my personal knowledge of sound judgment, extensive acquaintance with Scripture, accurate theology, and super scholarship, would have led me to expect, are judicious and appropriate.—I am, my D Sir, very truly yours,

JAMES GIBSON

From the Rev. Dr M'Leod of St Columba Church, Glasgow.

DEAR SIR,—I thank you for the specimen number of the "Sabbath-School Expositc by the Rev. Dr Campbell, which you have sent me. I have read a great portion of Notes with care and great pleasure. The very name of Dr Campbell was of itself sufficie to secure my entire approbation, for I am no stranger to the great talents, the sound sen the Biblical knowledge, and the accurate theology of that highly respected divine. I h read the different commendations which you have received, regarding the excellency this performance; and in all the unqualified praise bestowed on the work, so far as it gone, I cordially concur. Most earnestly and sincerely do I wish it all manner of succ and if my testimony can be of any weight, I do indeed recommend it, and shall be *ass to promote its circulation.*—I am, Dear Sir, yours faithfully,

NOR. M'LEOD, D.D., of St. Col

PUBLISHED BY W. R. M'PHUN, GLASGOW AND LON

NOTICES OF THE FIRST ISSUE

OF

DR CAMPBELL'S SABBATH-SCHOOL EXPOSITORY BIBLE.

From the Rev. Dr Gillan, Glasgow.—'The expositions of the leading points in each chapter are clear and instructive—the reflections are judicious and striking—while the doctrines deduced are in strict accordance with orthodoxy.'

From the Rev. Dr Raffles, Liverpool.—'It is really an admirable work, and, so far as I know, perfectly unique. The marvel is, how so much valuable matter can be comprised within so narrow a compass—the essence of a Biblical library in a pocket volume.'

From the Rev. J. W. Richardson, London.—'I am glad to state that, while the teachers generally have resolved to take it, upwards of fifty of the children have already begun to subscribe for it.'

From the Rev. Alexander Fraser, Viewfield, Blackburn.—'I have recommended from the pulpit, and otherwise, your edition of the Bible, adapted for Sunday School Teachers, and young people in general.'

From the Rev. Dr M'Gilvray, Aberdeen.—'The skill with which such a mass of matter has been digested and compressed within the narrow limits assigned to it, is really quite marvellous.'

From the Rev. Principal Falding, Rotherham.—'I cannot but think that it will prove widely acceptable and eminently profitable, not only to Sabbath School Teachers, but to Bible readers generally.'

From the Rev. Henry Bachelor, Sheffield.—'The notes are short but not shallow, condensed but not confused. They are as clear as they are compact, and exhibit the rare merit of suggestive, forceful brevity.'

From the Rev. Arch. Jack, Northshields.—'The Expository and Practical Notes are all strictly in accordance with sound Evangelical doctrine—their suggestiveness is a great recommendation of the work; and the accuracy and appositeness of the marginal references, so far as I have been able to verify them, is another.'

From the Rev. John Ashby, Stony Stratford.—'I am struck at the extensive and varied reading, the accurate information, the condensed knowledge, the pertinent bearing, and the practical improvement comprised in such narrow bounds. The idea of a commentary of great worth at five shillings, must, in my judgment, be deemed one of the wonders of the age.'

From the United Presbyterian Magazine.—'Dr Campbell's notes are luminous and striking, seizing the chief points of interest, and casting much light on them in a few well-chosen words.'

From the London Christian Times.—'The work is exceedingly cheap. We must confess that, to our minds, every attempt to combine, with advantage, the features of a Pocket-Bible with those of a commentary has appeared difficult, if not impracticable.'

From the London Christian Weekly News.—'Perhaps two men could not be found more likely to co-operate efficiently in a work of this kind than the publisher and editor. Mr M'Phun's biblical enterprises have been in some respect unexampled.'

From the British Quarterly Review.—'The type is necessarily small, and the paper is necessarily thin, but the Bagsters themselves have hardly succeeded to the same extent in giving a clear page with such materials.'

From the London Record.—'We welcome such a contribution to our stock of *Biblical exposition*. It will be useful to many besides those for whom it is more *immediately* designed.'

GLASGOW AND LONDON

Price Sixpence each, sent post free,

The Law of Wills and Executries in Scotland.

With Directions how to make a Will.

CONTENTS. Chap. I. Nature and Expediency of Wills and Settlements. 1. Wills amongst the Romans. 2. Wills amongst ourselves: duty of making, etc., etc. 3. Distinction betwixt Wills and Settlements. 4. Different kinds of Wills or Testaments. 5. Different kinds of Settlements, Marriage and Death. 6. Revocations and Codicils. 7. Legacies.—Chap. II. Effect and Construction of Wills. 8. Delivery of Writings. 9. Two or more Writings. 10. Foreign Writings.—Chap. III. Challenge of Wills. 11. Challenge by Heir. 12. General Grounds of Challenge. Appendix of Forms.

A New and complete Treatise on the

Law of Partnership, including Limited Liability.

CONTENTS. Chap. I. Definition and Constitution of Copartnery. —Chap. II. Different Descriptions of Copartnery.—Chap. III. Joint-Stock Companies "Limited."—Chap. IV. Special kinds of Associations.—Chap. V. Dissolution and Winding-Up.

The Law of Succession in Moveable Rights in Scotland.

CONTENTS.—Chap. I. Subjects of Intestate Moveable Succession.—Kinds and Forms of Scotch Succession.—Nature of Intestate Succession, &c. Chap. II. Order of Succession.—Executors.—Next of Kin.—*Lex loci*, or law of Domicile, &c. Chap. III. Mode of Succession.—Executors require no Title to Possess.—Different Kinds of Executors.—Executors must give up Inventory, but may first pay Privileged Debts, &c. Chap. IV. Inventory and Succession Duty.—Inventory Stamp.—How Regulated.—Additional Inventory.—Exhibition of Inventory on Oath, &c. Chap. V. Questions between Heir and Executor.—Collation by the Heir, its Nature and Extent.—Collation in Case of Foreign Succession, &c. Chap. VI. Rights of Husband and Wife.—Husband's *jus mariti* during Marriage; and Statutory Protection against Claims of Wife's nearest of kin thereafter, &c. Chap. VII. Legitim; or Children's Rights.—Father on Deathbed Deprived of Right to Dispose of Effects to the Prejudice of Children, &c. Chap. VIII. Miscellaneous Points.—Presumption of Death. —Personal Responsibility of Executor, &c. Chap. IX. Operation of Foreign Law.—The *lex loci*.—Administration in the English Ecclesiastical or Prerogative Courts, and Effect of "Statutes of Distributions," &c.

A Summary of the

Law and Practice of Sheriff Courts in Scotland,

and Duties of Sheriff Officers.

CONTENTS.—*Chap.* I. The Office of Sheriff. Chap. II. The Sheriff's *Civil Jurisdiction.* Chap. III. Sheriff's Small Debt Court. *Chap. IV. The* Sheriff's Ordinary Court. Chap. V. Powers and Duties *of Sheriff's* Officer.

RE-ISSUE OF DR CAMPBELL'S

SABBATH-SCHOOL EXPOSITORY BIBLI

Accompanied with a beautifully engraved Portrait of Dr CAMPBELL.

IN MONTHLY PARTS.

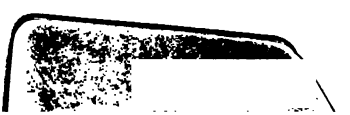
THE great success which attended the publication of the Sabbath-School Expo Bible on its first appearance, and the continued demand which happily still for sets of it, induces the Publisher to think that if a re-issue of it were o to that large and interesting class of persons who are engaged, either as Tea of Sabbath-Schools, or as the Pupils attending such Schools, a great boon be conferred upon them thereby. Many who may not be aware of its exis or who might not otherwise have thought of becoming purchasers, by having attention thus specially drawn to its claims, may be induced to turn their att to it, and if they only do this, they will soon find, on examination, that it w most beneficial in aiding them, in their studies, to attaining a better understa of the sacred Scriptures. He has therefore resolved, without further del commence a re-issue of it, from the commencement, as a Monthly Serial.

The Expository Bible appeared at first in so perfect a form, that in bring again forward, Mr M'Phun can scarcely now presume to advance any new on its behalf. He humbly thinks that the strongest recommendation he ca bring forward is to be found in the fact, that nearly Twenty Thousand Copie were sold Monthly when it originally appeared in Numbers, and was compara unknown; and that, since then, a very large edition, nearly thus doubling its lation, has been called for by the public as a volume. It is gratifying to be a say, that many purchasers of it were so much pleased with the prize they they had secured, as willingly to expend four, or even five times the price th paid for the Numbers in having them bound in elegant and expensive styles: parties no doubt thinking, and rightly thinking too, that in Dr Campbell's able Commentary, they were securing "apples of gold in pictures of silver; that no price would have been too great to have paid for such an invaluabl sure. The Publisher would only therefore state, that the text and notes hav carefully revised, and any slight typographical errors which may have crept i in the hurry of preparing it for the press—almost always inevitable, amid the to secure for such a work the punctuality of a periodical issue—have been ca corrected so as to bring it as near as possible, to what *he in all things aim* perfection.

In accordance with a wish very often expressed while the first issue was pr ing through the press, the publisher begs to say, he has prevailed upon his ex friend Dr Campbell, to allow his Portrait to accompany the work; and that be given at the commencement, with the first part.

The new issue will only be published in Monthly parts, at fourpence each in order to accommodate any who have been before taking it out Weekly, an may not have completed their sets, it will still be kept in Stock for sale in Numbers also.

In conclusion, he respectfully, but earnestly solicits his numerous kind frie aid him in this new biblical enterprise, in the same way that they have so rously aided him before, in other fields of a similar kind, with their encou co-operation, that the same good results may attend this, which have attend his previous efforts for disseminating the knowledge of the glorious Gospel *Blessed Redeemer* to all men, kindreds and nations throughout the earth.

Part First to appear on Monday, the 1st of Novembe

PUBLISHED BY W. R. M'PHUN, GLASGOW AND LON